Introduction To Chapter One

In The Name Of Allah (S.W.T.), the Beneficent, the Merciful

TAWHEED

Monotheism

In the past two books, we have studied the need for a God to be accountable to and spoken of the importance of believing in the Oneness of God, which is the foundation stone of our faith.

In this first chapter of our third book, we will begin our study by looking into the concept of '*Cause and Effect'*. After this, we will discuss how to prove the existence of God.

These are extremely important topics that cannot be taken lightly. We should keep in mind that in order to make any progress in gaining the pleasure and nearness of Allah (S.W.T.), we must first be willing to put the effort towards achieving this aim. We must open our hearts as well as our minds to receive this information and only then will we be able to convert *Imaan* (faith) into *Yaqeen* (Conviction).

Munaajat

Sing to the Lord

O my Merciful Lord! Whose sweet name all tongues mention,
The entire world is warm and bright because of Your warmth and wonderful lights.
We need only to glance at the mountains, jungles, deserts and oceans,
To find You more visible than visibility itself!
You are hidden from our eyes, but our eyes have gained sight from You.

I sacrifice my life, my self, to You O Lord, who is hidden and invisible.
In the heavens above and the earth, O Lord, how can I describe the beauty that you have created?
Birds came to being because of You, colored flowers and beautiful gardens came into existence at Your command.
The universe enjoys the sounds of waterfalls and You are the spring of it
The world accepts orders from You alone, because You are the continuous Cherisher of our needs.
You are ever generous, independent, merciful,
One who solves every soul's problems and caretaker of us all.
You are the most kind; You are the Best of all bests; You give company to every heart, and every spirit derives its purity from You.
You are Ever-Forgiving and Merciful.
O Lord, enlighten my spirit through Your divine light, make my tongue busy with Your *dhikr* (remembrance)
O my Lord, free my inner spirit and make my heart anxious to meet You!

LESSON 1

CAUSE AND EFFECT

You walk past a tree and see the leaves on its branches gently stirring as the wind kisses them. Your eyes appreciate the beautiful scene but consider this – what about the underlying message of this simple natural phenomenon? Looking at the same event through an angle other than that of visual appreciation, we can see that when we see leaves moving we immediately register that this movement is a result of the wind blowing against them. Therefore, it would be correct to say that the wind is the *Cause* of the stirring of the leaves i.e. if the wind did not blow, then it would not *Result* in the leaves moving. Thus, we can call the actual movement of the leaves – *Ma'lool* (Effect) and the wind itself – *Ellat* (Cause)

Let us look at another example that has been made famous in scientific history. We all know the story of the famous philosopher/scientist who sat under an apple tree. As he pondered, one apple suddenly dropped to the ground. He picked it up, looked at it, smelt it and then wondered to himself '*Why did the apple fall down?*' From this simple and obvious question, the man went on to discover the force of gravity, which is today one of the most important aspects of physical science. Here we can say that the falling down of the apple was the Ma'lool and the gravity of the earth was the Ellat.

Let us look at a third example to make things even clearer. Imagine that you have sat down in a room with your back to a wall. Strangely, as you lean back, you feel heat emanating from the wall and wonder to yourself what the cause of the heat can be. Seeking your answer, you leave the room and try to search for what is on the other side of that particular wall. When you reach there, you see a heater attached to it and everything falls into place! Now you understand what the cause of the heat is and the hot wall is no longer a mystery. In such a case, the heater is the Cause and the warm wall is the Effect. If there had not been a heater then the wall would not have been warm.

All this shows us that cause and effect are two halves of a complete relationship. Without a particular cause, its effect would no longer exist. Therefore we can conclude that in our world full of existence, there is an underlying system based on the theory of cause and effect.

The Non-Physical State

Cause and effect do not always manifest themselves in the visual or physical world as in the examples above. Sometimes we can see only the cause and *sense* the effect, at others it may be the opposite i.e. we *sense* the cause and see the effect.

For example, move your hand. This movement of the hand is the effect of your *willing* the action to happen. If you did not want your hand to move then it would have remained stationary. Thus, your will becomes the unseen cause.

The same would be with look at something. The *looking* is an action, which can be classified as an effect. You are the *cause* of it. If you did not initiate it, then the looking could not have been.

You listen to what your teacher is saying. This listening is an action based on you. Your listening exists only because you do. It is an effect of your existence – which is the cause in this case.

From these examples, we can further see that the effect is based on and *related* to the cause.

You look after your friend and take care of him. The caring that you show is related to your self. If you are not there, your kindness to him will not be there. Similarly, your knowledge is related to your existence. If you are not there, your knowledge and any actions resulting from it will also cease to be.

There is a special connection between your knowledge, your kindness, your *Iraada* (Willingness) and your self. All these qualities are related to and in need of you. This special relationship is called *Eliyyat* (Cause and Effect). Your actions are related to you and their existence is from your own existence. You are the one who moves, who writes, who walks, who talks, who thinks, who understands, who shows love, who knows and decides. All these actions are effects and you are the cause of them all. Because of you, they exist.

In his life, man will always consciously or subconsciously work with the knowledge he has of causes and their effects. When he finds himself thirsty, he looks for water to quench his thirst. When he feels the pangs of hunger, he eats. When he feels cold, he lights a fire. He does all this because experience has taught him that water is the cause of removing thirst, food is the cause of appeasing hunger and fire is the cause of bringing warmth.

Even in our daily lives, we react by searching for causes e.g. when we hear an noise, we look around for its source (cause) because we know that it could not exist without one; when we enter a dark room, we immediately search for the switch to turn on the lights.

Doctors study the causes of diseases in order to find cures to them. To explain to others what you have in mind, you have to speak. Cause and effect is a common sense that is part and parcel of our lives. Every human being is aware of this issue and he understands, accepts and he bases his life on it naturally.

If a human being is not able to understand this issue or does not accept it, then life for him would be impossible. *Insaan* (human being), by nature, looks for the cause of all that he sees. He constantly asks himself: Why are the leaves moving? Why did the apple drop down? Why is the wall is warm? Why this? Why that?

On the other hand, from this same theory, a human being expects something to happen (effect) from every occurrence (cause) in life. He expects the sunrise to bring light, the fire to give heat, the water and the food to remove his thirst and hunger.

Seeing that even the simplest of all structures in this world survives on the Law of *Eliyyat* (Cause and Effect) we find ourselves wondering about the larger order. We ask ourselves: If even a passing noise or a feeling requires a cause to exist then what of the universe and everything in it? What is the cause of the heavens and earth, the stars and the sun? What brought human life and its complexities into existence?

From these questions, it is a simple step to understanding and accepting that the cause of such a fantastically complicated system as our universe must be an entity that possesses flawless Intellect and limitless Power. This Cause would have to be able to bring into being all the forms of animated and unanimated matter and arrange them in a logical form within a self-supporting structure. This Entity would have to possess qualities far above and beyond those of the most powerful creation that resulted from Its Will. Such an Entity would then not fall into the worldly category of cause but would be better defined as Creator.

This Creator is Allah (S.W.T.). All-Knowing, All-Powerful, Independent, Eternal. He encompasses everything and all things need and rely on him to *be.* Just as our simple qualities rely on our existence to be, our entire selves rely on Him to exist. We are at His Mercy.

When we realize exactly how helpless we are in front of Him, we then can appreciate His kindness and generosity to us. Despite having the power to destroy us if He so wishes, Allah (S.W.T.) looks upon us with patience, love and forgiveness.

Thus, He is worthy of being Master and we should be proud to call ourselves His slaves for even this is a status far above that which we deserve. Only when we understand this unique relationship, will our souls truly humble themselves before him in gratitude for His countless favors and take His guidance as a way of life with which to live.

A Holy Verse

"Surely Allah upholds the heaven and the earth lest they come to the knot. If they should come to the knot, there is none who can uphold them..."

Sura Fatir, Verse 41

SOMETHING TO THINK ABOUT…

1. There is a special connection between all things that exist in this world. That connection is called Elliyat – the cause and the effect.
2. The universe is a huge collection of existences each of which has a cause.

3. The existing universe and everything in it is referred to as *Adillat* (proofs) of the existence of Allah (S.W.T.) Who, Himself, is needless of a cause.

Think And Answer

1. What is the connection between cause and effect?
2. What is the specific term used for the theory of cause and effect?
3. Mention a few things that rely on you for their existence and you are the cause of them. Do not use the examples given in the text.
4. Mention few natural reactions that prove that human beings understand how the theory of cause and effect works. Try to use examples from your daily life that have not been mentioned above.
5. What do we mean when we say the role of cause and effect is a universal phenomenon? Explain two proofs to support your answer.

LESSON 2

PROOFS ABOUT THE EXISTENCE OF GOD

Burhan (Proof) is a powerful tool of explanation. It helps to clarify important concepts and removes doubts. So far we have talked about two different kinds of proof about the existence of God.

i) *Burhani Nazm* (Proof of Systematical Creation) – we have discussed this in the previous books when we looked at the solar system and the water cycle.

ii) *Burhani Eliyyat* (Proof of Cause and Effect) – which we have talked about in the previous chapter.

Let us now compare these two proofs.

1. BURHANI NAZM (Systematic Proof)

This proof is based on the systematic way that the universe is formed. When we observe the world around us, we find that there is an order to the way every component of it works. Each part is related to the other in some way to form a whole. There is absolute co-ordination between all the areas. From this perfect co-operation within the system, we can deduce that there is one power that possesses all the knowledge required to establish this organised system i.e. *Nazm.*

Therefore, we can further conclude that the universe is created by an Almighty God, Who has absolute control over it. According to this proof, we can clearly see that Maker of the worlds is one who is All Aware. The result is this uniquely designed system that is governing the whole universe.

2. BURHANI ILIYYAT (Proof of Cause and Effect)

In the previous lesson, we looked at the universe, not as a whole but in its separate parts. We tried to look at the components of world we live in not as fractions of a whole but as existing entities in themselves. From our discussion, we concluded that nothing is self-existent and every thing requires a cause. All things need what we call *Ellat* (Cause). We then said that as this world is a collection of existences or Effects, so naturally they must be the result of a Cause.

The proof of Iliyyat is based on this. Since the world itself is a collection of complex existences, there can be no doubt that it needs a very great source for its own existence. That great power is Allah (S.W.T.).

Both Burhani Nazm and Burhani Iliyyat are supposed to clear our minds and awaken our hearts to the realities that surround us. By pondering upon these proofs, we strengthen our own *Imaan* in the Almighty God.

It is in the *Fitrah* (Nature) of human beings to be aware of the existence of the Almighty. Those who seek to further intensify their faith rise to the heights of *Yaqeen* (Certainty) about Him. The issue then becomes so clear in their eyes, that they no longer require any proof about the existence of God.

In all difficulties, they seek refuge in Him, knowing that their very existence depends upon Him. They never lose hope or experience fear because they know every other creation, however powerful it may seem, needs Allah (S.W.T.) to be and is under His Command and *Iraadah* (Will). Such people do not bow down in front of anyone except the Almighty. They do not accept the superiority or wilaaya of anyone but those from God.

A Holy Verse

"Your Lord is the Lord of the heavens and the earth, Who brought them into existence."

Sura Ambiya, Verse 56

SOMETHING TO THINK ABOUT…

1. Burhani Nazm states that the world is a systematic creation working in perfect harmony. The source of such a system should be a supreme, powerful, knowledgeable and mighty God.
2. Burhan Illiyat defines the fact that everything has a cause and an effect. This universe is an effect and every effect needs a cause therefore the cause must be a magnificent, absolute entity i.e. the Almighty (S.W.T.)
3. Those who are truly aware of the Creator are so certain in their faith that they do not need proof of His existence.

Think And Answer

1. What does proof mean? When is it used?
2. So far how many proofs do you have on the existence of God?
3. Explain the proof of designed system in your own words.
4. Explain the proof of cause and effect in your own words.
5. Why do we need to prove the existence of God?
6. Does the human being with a pure nature need any proof about God? Explain your answer.

Introduction to Chapter Two

In The Name Of Allah (S.W.T.), the Beneficent, the Merciful

MA'AD

The Life in the Hereafter

In our previous discussions, we have tried to study the reason for the creation of human beings. We have seen that nothing in this world was created without an aim and we also discussed a little about the Day of Judgment. Let us now look deeper into the philosophy of Ma'ad.

The Day of Judgment is a day of Accountability. During the course of this chapter, we will learn about Paradise and Hell. When we study what we know of Jannah (Heavens) we can appreciate the marvels and favors of Allah (S.W.T.) upon His obedient servants. We can also learn of the plight of the dwellers of Hell who will receive Allah (S.W.T.)'s severe punishment. We know that all this results from the deeds we perform in this world. The choice of eternal bliss or eternal punishment is ours.

The aim of studying these important issues is to create an internal awareness, a sort of alarm bell in our minds that will encourage us to think of the results of our present actions and help us to stay on the Right Path.

LESSON 3

QIYAMAH

(A Day Of Judgement and Accountability)

Let us reflect on the verses of Sura Naba (The Great Event) from the Holy Qur'an:

In the Name of Allah, the Most Kind, the Merciful

1. Of what do they ask one another?
2. About the great event
3. About which they differ?
4. Nay! Nay! They shall soon know;
5. Nay! Nay! They shall soon know;
6. Have We not made the earth an even expanse?
7. And the mountains as projections (thereof)?
8. And We created you in pairs,
9. And We made your sleep to be rest (for you)
10. And We made the night to be a covering
11. And We made the day for seeking livelihood
12. And We built over you seven strong (heavens)
13. And We made a shining lamp
14. And We send down from the clouds water pouring forth abundantly,
15. That We may bring forth thereby corn and herbs,
16. And gardens dense and luxurious

These beginning verses of Sura Naba (The Great Event) speak of the wonderful creations of Allah (S.W.T.) i.e. the heavens, earth, universe, the rise of day and fall of the night, rain, water, plants, trees etc. From these descriptions, we are reminded of His favours on us. We also realize how grateful we must be to Him.

The surah then continues on a different subject:

17. Surely the Day of Decision is (a day) appointed:
18. The day on which the trumpet shall be blown so you shall come forth in hosts,
19. And the heaven shall be opened so that it shall be all opening,
20. And the mountains shall be moved off so that they shall remain a mere semblance (of what they were).

Allah (S.W.T.) has given great emphasis on the appointed Day of Judgment. He keeps reminding us that He created human beings with an aim and that we will one day have to answer for our success in pursuing and achieving this goal.

The final verses of the surah deal with Jannah and Jahannam:

21. Surely hell lies in wait,
22. A home for the rebellious,
23. They will live therein for ages
24. They shall not taste therein coolness nor drink
25. But boiling and intensely cold water,
26. Requital corresponding (to their evil deeds).
27. Surely they feared not the account,
28. And called Our communications a lie, giving the lie (to the truth)
29. And We have recorded everything in a book,
30. So taste (that which you have earned)! For We will not add to you aught but chastisement,
31. Surely for those who guard (against evil) is achievement,
32. Gardens and vineyards,
33. And those showing freshness of youth, equals in age,
34. And a pure cup,
35. They shall not hear therein any vain words nor lying.
36. A reward from your Lord, a gift according to a reckoning:
37. Lord of the heavens and the earth and what is between them, the Beneficent God, with Whom none can converse.
38. On the day when the spirit and the angels shall stand in ranks; they shall not speak except he whom the Beneficent permits and who speaks the right thing.
39. That is the sure day; so whoever desires may take refuge with his lord.
40. Surely We have warned you of a chastisement near at hand, the day when man shall see what his two hands have sent before him and the unbeliever shall say: ‘O! Would that I were dust!’

We know for a fact that those who have obeyed the commands of Allah (S.W.T.) and performed good actions will witness a happy ending in the hereafter. Those

who have strayed from the right path and have disobeyed the Islamic commands will indeed face a miserable ending. The doers of good and evil will be separated from each other and each group will be given the recompense they justly deserve.

A human being has to understand and analyze his purpose of life. This will increase the value of the blessing that is life and will inspire him to make the most of it in perfecting himself. Volumes of traditions, sayings and comments have discussed the reality of the Day of Judgment and the Ma'soomeen (a.s.) have warned mankind of the severity of disbelief and choosing the path of damnation.

The Holy Prophet (s.a.w.w.) has said:
" Four things will be questioned on the Day of Judgment:

1. *How a person spent his life*
2. *How he utilised his physical body for the sake of Allah (S.W.T.) and Islam.*
3. *In what manner a person attained his wealth and how he used it.*
4. *Love of Holy Prophet (s.a.w.w.) and his pure family (household)."*

In another hadith, the Holy Prophet (s.a.w.w.) says:
" Whosoever hurts another human being, even if it were with a physical stick, will be beaten in the same manner, on the Day of Judgment."

He has also said:
" I swear by Allah (S.W.T.), punishment in the hereafter is more severer than the calamities of this world."

The Day of Qiyamah will truly be a trying time. All people will rise up and stand in front of the Almighty for the accountability of their deeds. A man will complain about issues concerning his personal life e.g. concerning his wife and if she tries to deny the truth, the angels will seal her mouth, so that she cannot speak and instead her limbs will bear witness to her actions.

Likewise, if a wife complains on that day, lamenting to the Lord: "My husband used to burn the house with his rage" then the body parts of the man will bear witness against him if her claim is true.

It will be a day of ultimate Justice and all will be faced with their actions in this world. Those who usurped the rights of the others and oppressors will have to face a similar fate as that which they inflicted upon the innocent.

Our Holy Prophet (s.a.w.w.) is a Mercy to the Universe and he does not wish for any single soul to be punished in the hereafter. Yet, he has reminded us over and over again of the reality that we will have to face. In one of his hadith, he says:
"God! Show mercy upon the people who have usurped the rights of others before they depart from this world. May they fulfill the dues they have taken from the oppressed and seek forgiveness for their actions. For on the Day of Judgment,

there will be no money debts, only actions will speak (either good or bad) and accompany human beings.

"If a person does not have any good actions, he will indeed face bitter consequences and will be answerable on that great Day. It will be the Day that will advocate true Justice, none will be able to speak against the Justice. Only Truth shall prevail. For the true believers there is no choice except to attain taqwa."

Our Holy Prophet (s.a.w.w.) then warned Believers to give utmost importance to:
(a) Salaat (Prayers)
(b) Akhlaq (Moral Excellence)

Although we know that each individual is accountable for his actions, we must realise that our perception is flawed and refrain from judging others. Our vigilance should concern only our own actions and not that of others. For them Allah (S.W.T.) is Judge as He is for us. The Holy Prophet (s.a.w.w.) told us:
"Account yourselves before you account others."

A Holy Verse

"O Dawood! Surely We have made you a ruler in the land; so judge between men with justice and do not follow desire, lest it should lead you astray from the path of Allah; those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the Day of Reckoning."

Sura Su'ad, Verse 26

SOMETHING TO THINK ABOUT…

1. A human being has been created with a purpose in life. He has been created for a holy aim and through this aim he will be able to achieve salvation in both this and the next world.
2. Qiyamat is a Day of Accountability for all actions. Human beings will be judged according to their deeds. The pious will enjoy Jannah (Garden of Bliss). Sadly, a Kafir (disbeliever) will not even smell the scent of paradise but will be banished to never ending punishment in Jahannam.
3. People will complain about each other on the Day of Judgment. However, the accused will not be allowed to speak and instead the parts of his body will be witness to his actions. No one will bear the burden of another and no soul shall be able to deceive or cover his misdeeds
4. Allah (S.W.T.) will bestow the rights of the oppressed on them and allow them to avenge their oppressors of this world.

Think And Answer

1. Define the Day of Separation?
2. Why is Qiyamat known as the Day of Accountability?
3. List four issues that will be raised on that day?

4. What is our duty, according to the Holy Prophet (s.a.w.w.)'s saying, concerning the rights of people?
5. Why is this day known as *Yawmul Hisaab*? Give the meaning of the name with your reasons.
6. What are the actions that can be taken in preparation for the hereafter? Mention and explain

LESSON 4

PARADISE AND HELL

A person once came to Abu Dhar Ghafari and asked him, “Why don’t we like to taste death?”

Abu Dhar replied, “Surely, it is because we have put a lot of effort in constructing this world and have not thought about the eternal world. We have not even thought of building our abode in the hereafter which is the eternal world.”

The person then asked, “What is going to be our situation when we enter the next world?”

Abu Dhar answered, “There will be two groups of people: The good-doers and the bad-doers. A person in the first group will be like one who has been far from home, family and friends for a long time, has finally come back to meet them. You can imagine how happy such a person would be! The good doers will be in such a position and will enjoy the blissful life. They will go back to their Lord, and enjoy the pleasures of Paradise in the company of angels, prophets and the *Awliyaa* (Trustees). They will be receiving unlimited favors from Allah (S.W.T.).

“A person in the second group – the bad doers – will be like one who had committed heavy crimes and after committing these crimes had run way as a fugitive. When such a criminal is captured, his sorrow is great and his burden heavy. One can only imagine what person in such a situation would feel! The remorse that he feels when he witnesses his bad deeds, and knows he is to be punished for them, is indescribable. The bad doers will be in the same situation. They will find themselves facing the wrath of their Lord, tasting His chastisement. They will know the greatness of their crimes and feel ashamed for what they have sown in the temporary world.”

The man asked Abu Dhar, “ O Abu Dhar! Can you tell me what position I have in the next world? Will I be in Paradise or Hell-fire?”

Abu Dhar told him, “O man! Check your deeds with the book of Allah (S.W.T.). See what the book says and what have you done. Allah (S.W.T.) says: *‘Believers will enter Paradise and the criminals will enter Hell fire.’* Look at yourself, and take account of your soul. You will get an answer.”

The man finally inquired, “ Then where is the Mercy of Allah (S.W.T.)?”

Abu Dhar explained, “ The mercy of Allah (S.W.T.) is very close to the Believers.”

In other words, it is wise to keep in mind that in the hereafter, a person will have no other choice except to enter the paradise or hellfire. However, his decision can be made in this world.

Jannah (Paradise)

Paradise is the most attractive place for the God-conscious, the pure, the obedient and the good doers. It is the abode of prophets and their followers. Especially created by the Lord, as a reward and source of pleasure for His servants, Jannah is a beautiful and luscious place.

It has been described as being very wide and spacious, more massive than the heavens and the earth put together! It is bright, glittering with a heavenly shine. Its wonders are awesome and beyond the capability of the human mind to imagine. The Holy Qur'an often mentions paradise referring to it as *Jannah.*

Jannah is an Arabic word, meaning green or implying an exotic, luscious garden. In various verses and traditions, Jannah has been described as a garden full of beautiful trees, giving cool shade to the heavenly dwellers. Under these trees flow cool springs, rivers and streams of pure, sweet and sparkling water. Fruits of all kind – known in this world and unknown – of different shapes, colors and tastes will hang ever-ripe, in abundance, from the branches of the trees. A fragrant breeze will gently drift through the boughs providing freshness to the Believers.

There will be no such thing as pain, hurt, sorrow or restlessness in Jannah. Even the fruit and food will be ever fresh and never rot! The good-doers will enjoy infinite blessings, their every wish shall be granted and Jannah will serve them in every way. We are told that even the branches of the trees will lower themselves to allow believer to pick fruit off it!

Palaces, mansions and castles are present for the Believers with spacious, elegantly furnished rooms. The Believers will be clothed in the most beautiful garments covered in emeralds, pearls and other glittering gems. They will spend their time exploring and reveling in the wonders of Paradise and when they wish to rest, they will relax on soft couches in the company of the Ma'soomeen (a.s.), prophets, martyrs and other dwellers of Jannah.

The Holy Prophet (s.a.w.w.) says:
"I saw in paradise, angels constructing beautiful palaces whose bricks were made up of emeralds, gold and pearls! Sometimes they would build very swiftly, and at other times rather slowly. Many times the angels would stop constructing the mansions all together. So I asked the pure dedicated angels, 'Why do you stop working on several occasions?

"They said, ' We begin by building a palace for one of the believers.'

"I asked them again, 'Why do you stop so many times?'
"The angels replied, 'Because we do not have the building materials and so we cannot continue.'

"I then asked them, ' What are the building materials that you do not have in order to continue with the constructions?'

"And the angels answered, ' Through the dhikr (Remembrance) of Allah (S.W.T.), a mo'meen sends us the materials to start building with but when he forgets, we lack the materials and thus we have no choice but to stop our work.' "

From this beautiful account, we can see that the countless favors and blessings of paradise are made up of our own good deeds that we sow in this world. Some of those favors are so beautiful that no human eye has ever seen and no human ear has ever heard of them before!

Heaven and its favors are indeed beyond our understanding and imagination. Whatever we attempt to describe about the magnificence of Paradise does it no justice and it is really far beyond that.

In order to give us a slight understanding of these wonders, Allah (S.W.T.) mentions them in the Holy Qur'an, saying
"A likeness of the Garden which the Righteous are promised; there flow beneath it rivers; its foods and shades are perpetual; this is the requital of those who guarded (against evil), and the requital of the Unbelievers is the Fire."

Sura Ra'ad, Verse 35

"(As for) those who say: 'our Lord is Allah!' ; then continue in the right way, the angels descend upon them, saying: 'Fear not, nor be grieved, and receive good news of the garden which you were promised.' "

Sura Fussilat, Verse 30

"Allah has promised to the Believing men and the Believing women, gardens, beneath which rivers flow; to abide in them (the gardens) and goodly dwellings in gardens of perpetual abode; and best of all is Allah's goodly pleasure – that is the grand achievement."

Sura Tawbah, Verse 72

Glory be to Him! There will be neither death, nor sadness or illness in Jannah. Paradise dwellers will continuously receive Allah's Mercy and above all, they will receive the happiness of their Lord. This will be the greatest reward of all!

Note: *The dwellers of Jannah are not all in the same level. They differ according to their individual purity of actions and piety in deeds.*

Jahannam (The Dreaded Hell-Fire)

Jahannam is the place for the Mushreekeen, Hypocrites, and the evil-doers. Life in Hell will be extremely painful and hard. Its dwellers will undergo painful

chastisement in various forms of punishment. They will live in misery and un-ending agony. One cannot imagine the severity of chastisements in Hell!

The Holy Qur'an describes the blazing fire of Hell and its inhabitants in various surahs:
"And say: The truth is from your lord, so let him who pleases believe, and let him who pleases disbelieve; surely We have prepared for the disbelievers, a fire the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting place."

Sura Kahf, Verse 29

"On the day when it shall be heated in the fire of Hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded."

Sura Tawbah, Verse 35

Such will be the abode for those who lived in this world without care! The reality of the next world is permanent and those who take Islam lightly will have to bear the dreadful consequences in Hell.

Just like the man who spoke to Abu Dhar, each and every one of us is curious to know where we shall be: in Jannah or Jahannam. If we ponder on the sayings of the Holy Prophet (s.a.w.w.), we will be able to speculate on our destination. He has said:
"One has to overcome great heights of difficulties in order to enter Paradise. Jannah is surrounded by difficulties, hard work and effort. Whosoever tries hard and accepts the difficulties of this world in the way of Allah (S.W.T.), gives service to humanity and does good deeds, will receive the blessings of Jannah."

He has also warned us of the painful abode in Hell, saying:
"Surely the hell-fire, is surrounded by carnal desires, lust, worldly temptations and one has only to follow these to reach the miserable state in the fire of hell. Whosoever obeys and bonds himself to worldly temptations and lusty desires, runs after it with unlimited passion will indeed reach the doomed place - Hell."

A Holy Verse

"They shall have chastisement in this world's life, and the chastisement of the hereafter is certainly more grievous, and they shall have no protector against Allah."

Sura Ra'ad, Verse 35

SOMETHING TO THINK ABOUT…

1. The final destination in the hereafter is either Heaven or Hell-fire. There is no other choice.
2. Jannah is the most awesome place that the Merciful Allah (S.W.T.) has created as a gift for His close servants. It is vaster than the heavens and the

earth together! Those Believers with the best conduct, moral excellence and good deeds will find that these virtues will lead them into Jannah. The favours of Jannah are so enormous, that one cannot even begin to imagine them. It is beyond human description and comprehension.

3. Jahannam – The abode of Hell – is the most painful and difficult place that the Almighty has created for disbelievers and unjust people. Those who disobey Allah (S.W.T.) and perform ugly deeds in this world are the ones who shall end up in this most painful and severe environment of the hell.

Think And Answer

1. Why do you think we dislike death? Use Abu Dhar's answer as a basis for your own.
2. What are the favors of good-doers the moment they reach the Day of Judgment (as described by Abu Dhar)?
3. What is the status of bad doers in the hereafter according to the answer of Abu Dhar?
4. Describe the position of the Believers in the Hereafter. Mention the counsels of Abu Dhar
5. Where is the Mercy of Allah (S.W.T.)?
6. Describe Paradise according to the verses mentioned in this lesson.
7. Describe Hell according to the verses mentioned in this lesson.

THE DAY OF ACCOUNTABILITY

Beware! It is the Almighty who has brought the grand news of the Day of Judgment,
Soon you shall learn, the promise of God is nothing but true,
Open the eyes of your heart, so you may appreciate the mighty signs of the Almighty,

The trees give birth from the heart of seeds
And indeed they extend their care to all;
Flowers in the awesome garden; the colorful butterflies,
Singing of the Birds of the Night; streams of fresh water pouring down from falls,
Who else beside the Kind God can provide all these as His wonderful signs?

O Men! Think today about yourself!
A day shall come for your accountability which is indeed in front of you
The day of Rewards – both the Good and the Bad
The day of immense pain, anguish and difficulties, indeed the day of Qiyamat!
A day that would judge all actions – good and evil,
And God will advocate His divine Justice in His majestic Court,

Whosoever pleads to be guilty, he shall be disgraced and surely humiliated and nothing will remain for him on that day,
Sustenance for him will be nothing but remorse, and falling in to the pits of fire!

The status of a believer will deserve a castle in paradise,
Abundance of His blessings,
The fragrance of Jasmine and Nargis shall overwhelm him,
In this place full of God's blessings,
Most Surely, to be bestowed with God's nearness will be the Best of all Gifts!

Introduction To Chapter Three

In The Name Of Allah (S.W.T.), the Beneficent, the Merciful

THE PERFECT GUIDES

We have seen the reason for and importance of sending prophets, their aims and objectives. Let us further look at this concept of Nubuwwah and study other areas within it, such as the characteristics of prophets.

Besides knowing about the prophets, we will also aim to study the common beliefs and values found amongst all divinely revealed religions. Through this we will be able to appreciate the fact that all prophets were sent from the same source – Allah (S.W.T.) with the same message for all Mankind.

LESSON 5

PROPHETS

Have you seen the beautiful flowers that flourish in gardens? Or the trees that bear abundant fruit in orchards? Have you ever taken the time to wonder about the process involved in this result that we see? How long does it take for a tiny seed to grow into a fruit-bearing tree? How complex are the steps that a flower must go through in order to mature into a beautiful blossom? Who guides the trees and the flowers so that they fulfill their aim in existence?

According to our belief in Tawheed, we know that all creatures are designed, and managed by Allah (S.W.T.). The continuation of their existence i.e. their growth and maturity is also under the direction of the Almighty (S.W.T.). Who else besides God can teach the tree how to grow? All other creations are similar to the tree – enjoying divine guidance, being nurtured by the Lord. This movement towards perfection can be referred to as *'General Guidance'*.

Now that we have established that all things receive a common guidance in their progression, we can next ask ourselves, what of human beings? Humans differ from other creations in one clear aspect and that is that they possess the power to think, make decisions and choose. A few of the other creations enjoy the same power, but in a very limited scale. Allah (S.W.T.) bestowed this favour in its highest form on human beings only.

By nature human beings, like other existences, share in the common divine guidance. But their special powers of *Aql* (Intellect) and reasoning cannot be catered for by this same guidance. Allah (S.W.T.) created humans with the gift of understanding the difference between good and bad and the ability to appreciate ideals and values. So who then shows human beings this difference between good and evil? Who guides Man towards the right ideals and values?

It has always been the prophets who have taken up the responsibility of showing Man the path of salvation. They were the Warners and the Bearers of Truth. Allah

(S.W.T.) bestowed upon them a divine message. All prophets were given the task of guiding the intellect of man towards progress and maturity.

Three Fundamental Principles

Throughout the long history of the world, thousands of prophets were sent to guide mankind to the divine call of Allah (S.W.T.). Many brought with them divine laws e.g. Nooh, Ibrahim, Musa, Issa and the last messenger Muhammad Mustafa (s.a.w.w.). These prophets are called ***Ulool – Azm***.

Other prophets did not bring a special *shariat* but propagated that of the prophets who came before them. We must realize the root that all these religions were based on, is one and the same. All the messages invited human beings towards a single goal and all divine faiths are based on three basic facts i.e.

1. **Tawheed** – Knowing God as the One and Only Creator of the Universe.
2. **Ma'ad** – Belief in the Day of Resurrection and Life after death.
3. **Ambiya** – Belief in all Godly sent prophets and their divine call.

All messengers called to the people to accept these three basic criteria and to submit to the only Lord of the Universe. This has been true from the first prophet, Adam (a.s.) to the Seal of Prophethood, Muhammad (s.a.w.w.). This way of life that they called people to follow is known as the Religion of God. Each one proclaimed the truth of only one system and that is none other than Islam.

Characteristics Of Prophets

Being specially chosen by Allah (S.W.T.) to bear His message, prophets possess certain unique characteristics. These include:

1. **Ability to Communicate with God:**

   Prophets obey and totally submit to God. They receive the divine message from the Him and bring it down to mankind. They are similar to human beings in the physical aspect i.e. they eat, drink, sleep and enjoy the bounties of Allah (S.W.T.) just like any other human being.

   What is unique and special about them is their spiritual aspect. They have a profound understanding above that of the ordinary human. Their spirits have been so purified that they are able to perceive and understand religion and beliefs to a level of perfection.

   They are thus able to communicate with Allah (S.W.T.) and receive guidance from Him. The message of Allah (S.W.T.) comes to them as a ***Wahy*** in various ways. They can feel it with their spirits or even hear the voice of an angel deliver it. Their eyes and ears can see the angels and derive knowledge from their speech.

   The prophets deserve this honorable status because they have proved themselves through their total conviction and submission to Allah (S.W.T.).

2. **Ismat (Infallibility)**
   Prophets are **Ma'soom,** which means that they are free from all kinds of sin, mistake and evil. This infallibility is a result of their perfect knowledge about the Almighty Allah (S.W.T.). Due to the deep understanding they have, they do not commit any sort of sin or even attempt to be in the company of evildoers. Their Ismat also allows them to receive the *Wahy* of the Heavenly Message that they in turn convey to humanity.

   They never go wrong in guiding and leading the people towards the true path of Allah (S.W.T.) and they are always under His protection.

3. **Faith in the Eternal Message.**
   Prophets are fully convinced in and have total certainty in Allah (S.W.T.). They are well aware of their divine goal in life and have not the slightest doubt about the life in the hereafter. Through their total reliance on the actions of the Almighty, they are able to spread the word of God.

   Because of this unique understanding, they fear none but the Lord and are not affected by the rejection and attacks of people against them. It is amazing when you see that despite the harsh and cruel response from people, the prophets never weakened in their position regarding Allah (S.W.T.). They persevered in all the trails that came their way and never strayed from the right path.

A Holy Verse

"Say: I am a mortal like you; it is revealed to me that your God is One, therefore whoever hopes to meet his lord, he should do good deeds, and not join any one in the service of his Lord".

Sura Kahf, Verse 110

SOMETHING TO THINK ABOUT…

1. All creations go towards their perfection through the *common guidance* of Allah (S.W.T.). However, a human being who has been created as a thinker and bestowed with the power of reasoning moves towards his own perfection using the instructions shown to him by Allah (S.W.T.) through the prophets.
2. All prophets have one aim – to invite people to submit themselves towards the Almighty for achieving eternal happiness.
3. The Ulool – Azm are those prophets who received the divine laws. They are five in number and the last of them is the Seal of Prophets – Prophet Muhammad (s.a.w.w.). His message from the Almighty is the universal message of Islam.
4. Prophets are human beings with special attributes, among them, having a unique communication with Allah (S.W.T.). They receive the guidance for Mankind, are supported, cared for and protected by the Almighty.

5. Prophets are Ma'soom. They do not commit sins or mistakes. This quality makes them unique from others, and allows them to be an ideal example to humanity. They are truthful in both words and practice and are perfect in their morals.

6. Prophets are submerged in the certainty of God, have innate faith and call Mankind towards the sublime faith in ONE GOD. They allow nothing to stop them from spreading the true message of God.

Think And Answer

1. What is common guidance?
2. What is the difference between human beings and other creatures?
3. What does the common guidance of man include? What is his guidance in regards to his thinking and intellect?
4. What are the three principles prophets invite human beings towards?
5. Through which ways do prophets attain revelations?
6. What is the reason for Ismat (Infallibility) in prophets?

Introduction To Chapter Four

In The Name Of Allah (S.W.T.), the Beneficent, the Merciful

PROPHET MUHAMMAD (s.a.w.w.)

The Last Messenger of Allah (S.W.T.)

The mission of the Holy Prophet (s.a.w.w.) was never an easy one. From the beginning he was faced with opposition and trials. He had to bear both physical and emotional pain in the first years of *Be'that*. We have seen the attitude of the Kuffar when he tried to first tell them about his good news in Daawatul Dhul Ashira, how they attacked him both in Mecca and in Ta'if, the losses he suffered after leaving She'b Abu Talib etc.

We now have a foundation on which to begin our study of the incentive of his migration to Medina and the philosophy behind this hijrat.

LESSON 6

THE FIRST PLEDGES TO THE HOLY PROPHET (s.a.w.w.)

The season of Hajj always provided a very good opportunity to the Holy Prophet Muhammad (s.a.w.w.) to meet with pilgrims and other travelers and talk to them about the message of Islam. The Prophet (s.a.w.w.) explained Islam to them and invited them to bring Imaan on it while they were away from the *Mushrikeen* (Idol-Worshippers).

It was during one such season that the Holy Prophet (s.a.w.w.) held discussions with six people from the tribe of *Khazraj* in Medina. It all began when they heard the Prophet of Islam (s.a.w.w.) read out some verses from the Holy Qur'an that spoke about Tawheed and rejected Shirk and idol-worship. He was speaking to the public about performing good deeds, and reminding them about the hereafter and the next life.

His actions are supported in the Qur'an in Sura Nahl, Verses 64 to 69 as follows:
"And We have not revealed to you the book except that you may make it clear to them and that about which they differ, and as a guidance and a mercy for a people who believe…"

The words of Muhammad (s.a.w.w.) attracted the six people mentioned above and the love of Islam embedded itself in their hearts. They knew that according to the Jewish texts, Musa (a.s.) had predicted the advent of a prophet who would be based in Arabia and would invite people towards the oneness of God. From their observation of the noble light that shone from the Holy Prophet (s.a.w.w.)'s face and his eloquent words, they knew that they had found that prophet. Thus, they gladly and wholeheartedly accepted Islam.

When the time came for them to depart and head back home, they told the Prophet (s.a.w.w.), *"Now we are going back to our own town, Yathrib and we will spread the message of Islam there."*

It was the effort of these people that led to the foundation and spread of Islam in Yathrib. The people there had heard of the Holy Prophet (s.a.w.w.) and through the description and encouragement of these six, many accepted Islam. A short while later, twelve leaders from Yathrib headed to Mecca and pledged their commitment to Islam. They made an agreement with the Prophet (s.a.w.w.) offering full support in spreading his deen.

Meeting with these 12 people was not easy task for the Holy Prophet (s.a.w.w.) due to the fact that he was under the constant supervision of the Kuffar (idol-worshippers). At that time, the city of Mecca was a place of fear and darkness for the Muslims. Thus, the Prophet (s.a.w.w.) decided to meet them outside the town at a place under the mountain called **AQABA.** The meeting took place after midnight to escape the notice of the enemy.

The First Pledge Of Aqaba

It was past the middle of the night when Asad Ibn Zararah and Ibadat Ibn Samat, with ten others, walked silently down the rough road to the agreed meeting place. They found the Holy Prophet (s.a.w.w.) waiting with a few Muslims who had braved the dangerous journey from Mecca. This meeting was in held in total secrecy and their aim was to complete the business before sunrise so that the Muslims could return to the city without the knowledge of the Mushrikeen.

When the pact was agreed upon, the twelve representatives went back to Yathrib, and told the people: "*We have taken an oath on the absolute belief in the Oneness of Allah (S.W.T.). We will not steal, kill our children or insult one another and perform good actions in obedience to Him and His Commands."*

The Propagation Of Islam In Medina

As the days passed, the leaders wrote a letter to the Holy Prophet (s.a.w.w.) requesting him to send a person who could teach them Islam and educate them about the Holy Qur'an. The Prophet (s.a.w.w.) sent them a man by the name of *Mus'ab*.

Mus'ab was a very good Qur'an reciter, with a melodious voice. He also gave excellent speeches. He made it his habit to stand on the outskirts of Yathrib (present day Medina) under the shade of a tree and begin reciting the Holy Qur'an. His voice would attract people who would gather around him and listen to his sweet tone. When he had a crowd around him, Mus'ab would begin his speech about Islam. By then, most of the crowd would be receptive and keen to hear what he had to say.

However, this made some leaders of Yathrib angry and finally one of them threatened to throw him out of Medina. He rushed up to him with his sword and shouted aloud: *"Stop what you are doing and get out of our town!"*

Mus'ab did not let the anger of the man effect him and asked him to sit down and talk with him. He said, *"Listen to what I have to say to you and if you find it is not acceptable, then I shall stop propagating and go back to where I came from."*

The man replied, *"You are right. Let me first listen to you and your invitation, then I will make my decision."*

He put the sword aside, and Mus'ab began to recite ayats from the Holy Qur'an. The akhlaq and patience of the reciter, together with the beauty and wisdom of the verses woke the man's sleeping spirit. He asked Mus'ab to explain Islam to him and how he could embrace it. In reply to this, Mus'ab said: *"It is very simple and easy. In order to become a Muslim, you need only bear witness that there is no God except Allah (S.W.T.) and Muhammad is His Messenger."*

The Second Pledge Of Aqaba

Over the period of that year, the people of Medina slowly began to appreciate the teachings of Islam. By the time, the Hajj season dawned, they were anxious to go meet the Holy Prophet (s.a.w.w.) himself and give their allegiance to him personally. Thus, when the pilgrims set out for the journey, 500 people headed to Mecca from Medina and from these 70 were Muslims.

Upon reaching Mecca, they arranged for a meeting with the Prophet (s.a.w.w.) similar to the one that had taken place the year before. The meeting was held on the night of 13th Dhul-Hajj behind a mountain near Mina.

After speaking to them and encouraging them to continue living their lives in the way of Islam. The Prophet (s.a.w.w.) then spoke of his interest in migrating to Medina. He told them that he wanted to set up the base of Islam there, if he had their support.

The people were delighted to hear this and immediately pledged their loyalty to him and Islam. They promised to protect him and uphold the Laws of Islam even if it cost them their lives. One of them stood up saying, *"We are men of war and jehad. We have grown up in the war front and are ready to sacrifice our lives for your protection and in defense of Islam…"*

These Muslims then silently signed an agreement with the Prophet (s.a.w.w.) and pledged themselves to him. All this was done in great secrecy, as they were afraid that the Mushrikeen might have sent a spy to watch their movements. By sunrise, everyone had dispersed, eager and hopeful of the success of their aims.

Unfortunately, the fears of the Muslims were realized and the Mushrikeen of Mecca found out about the meetings and the pledges. They also heard about the

plan of the Holy Prophet (s.a.w.w.) to establish his base in Medina where the people fully supported him. Knowing that this would strengthen Islam, the Mushrikeen decided to meet in Daarul-Nadwa and plan their next steps in dealing with this threat.

A Holy Verse

"Surely those who say: 'Our Lord is Allah!', then they continue on the right way, they shall have no fear nor shall they grieve"

Sura Ahqaaf, Verse 12

SOMETHING TO THINK ABOUT…

1. The Holy Prophet (s.a.w.w.) first met with six people from the tribe of Khazraj and explained Islam to them. His words and manners impressed them so much that they embraced Islam before going back to Yathrib.
2. After this, more people in Yathrib became Muslims and a group came back to Medina to pledge their allegiance to the Holy Prophet (s.a.w.w.). In the first pledge of Aqaba, the people made an oath that they would not steal, not perform bad actions and refrain from killing their children (a practice amongst the *Jahil* Arabs).
3. In the second agreement of Aqaba, 70 Muslims from Yathrib met with the Holy Prophet (s.a.w.w.) and signed an agreement with him. They made a covenant that they would defend the Holy Prophet (s.a.w.w.) and fight in defense of Islam even if it cost them their lives. This is what led to the migration of the Prophet of Islam to Medina some time later.

Think And Answer

1. When these six people from the tribe of Khazraj left Mecca, what did they say to the Holy Prophet (s.a.w.w.)?
2. What was the outcome of the efforts of this group?
3. Who was the person sent by the Prophet (s.a.w.w.) to Yathrib to teach Islam?
4. Describe the method of da'awah (invitation) used by this person.
5. Who met with the Holy Prophet (s.a.w.w.) during the second pledge of Aqaba? And what was the result of that pledge?

LESSON 7

THE PLOT OF THE MUSHRIKEEN

After learning of the meeting at Aqaba between the Prophet (s.a.w.w.) and the people of Yathrib, the Mushrikeen were very worried. They did not know exactly what had happened at the meeting and their fear led them to increase their tortures on the Muslims in Mecca.

When the Muslims saw this, they asked the Prophet (s.a.w.w.) to help them and to ease their suffering. The Holy Prophet (s.a.w.w.) asked them to be patient and told them that they would soon find a solution to their problems.

Muslims Migrate To Medina

The Holy Prophet (s.a.w.w.) ordered the Muslims to migrate towards Yathrib. He told them that they would receive great rewards for the patience they had shown in all their sufferings at the hands of the Kuffar and that Allah (S.W.T.) was extremely pleased with them. In placing their Trust in Him, they had performed the greatest worship and now Allah (S.W.T.) was providing a means for their salvation.

Can you imagine what the Muslims must have felt when they realized that they would have to leave their homes and properties and move to a strange town with no knowledge of how they were to live or earn any income there?

However, their *Tawwakul* was great and they relied totally on the promise of Allah (S.W.T.). Gradually, groups of Muslims started migrating towards Medina. When the Mushrikeen realized that a large number of Muslims had already left Mecca they tightened their surveillance and made sure that there are no more were allowed to leave. The Muslims did not give up and made use of every opportunity to migrate. They would leave in the middle of the night, to escape while the Kuffar slept and then trek along the long and difficult paths. Many days later, with injured legs, tired bodies and burnt faces, they would reach Medina.

The Plan

When the Mushrikeen saw that their attempts to stop the Muslims migrating were not working, they met together and discussed the issue, wondering what to do about it. It worried them that the Islam would grow stronger with a firm base and that the Muslims would then attack them.

The Mushrikeen argued about the meeting at Aqaba and its importance. Many said that the base at Yathrib was growing stronger by the day and their main fear was that the Prophet (s.a.w.w.) would soon join them and find a supportive environment from which to spread Islam.

One of them stood up and suggested, “ Why don’t we find a man amongst us who is willing to kill Muhammad and then offer the Bani Hashim blood money for him. This should get rid of the problem and allow us to live in peace.”

An old man who was sitting amongst them told him that the plan would never work. “The Bani Hashim will never accept the money and they will not rest until they identify, capture and execute the killer,” he said. “Besides, who amongst you is willing to carry out this task?” The crowd was silent at this last question. They all knew that his words were true and that the Bani Hashim were a very powerful tribe not to played with.

“Well, then let us capture Muhammad and put him into prison,” another one of the Kuffar said. “We will not let any one meet him and in this way, we can cut his connection with his people. With time they will forget his call and mission.”

The old man refuted this idea too. “Do you think the Bani Hashim will just keep quiet and let you imprison Muhammad? Even if you manage to capture him, they will fight you and free him.”

A third person spoke up, “Let us catch Muhammad and banish him to a very far place from here. We can tie him to a camel and let the animal free in the desert. Muhammad will die in the desert and if another tribe finds him, he will not be able to come back.”

Again the old man protested. “This is not a practical plan,” he said to those gathered around. “Firstly, you will not be able to capture Muhammad so easily and secondly, if he is found by another tribe, they may become attracted to his words and accept his message thus giving him the strong base we are trying to prevent!”

By this time, the crowd was getting restless. “If you know so much, why don’t you tell us what to do!” they cried.

The old man thought for a while and then he told them. “The best plan is if we choose one man from every tribe and send a group to the house of Muhammad at night. These men can catch him and kill him. The Bani Hashim will not be able to fight us all and will have no choice but to accept the blood money we offer and leave it at that.”

The Mushrikeen discussed the plan, found it to be practical and accepted it. They swore to put it in action and set about making the arrangements for the murder. But, the Great Lord was aware of their plan and knew what they had plotted.

A Holy Verse

" And they planned and Allah (also) planned, and Allah is the best of planners."

Sura Aale-Imran, Verse 54

SOMETHING TO THINK ABOUT…

1. A group of Muslims migrated to Yathrib with the permission of the Holy Prophet (s.a.w.w.) in order to be free from the torture they were facing in Mecca at the hands of the Mushrikeen. When the Mushrikeen realized that Muslims were firm in their decision, they became afraid that a strong base would be established in Medina and they would be attacked. For this reason they gathered and decided to kill the Messenger of God.

Think And Answer

1. When the Muslims asked the Prophet (s.a.w.w.) to find them a solution to their problems, what did he say?
2. What problems did the Muslims face in their migration to Medina?
3. What did the Mushrikeen think when they realized that the Muslims were determined to migrate to Medina?
4. The Kuffar had a meeting to discuss what issue? What decision did they make in this meeting?

LESSON 8

THE HIJRA OF THE HOLY PROPHET (S.A.W.W.)

Allah (S.W.T.) was aware of evil plans of the Kuffar. He revealed this plot to the Holy Prophet (s.a.w.w.) and addressed him, saying,
"*You must leave this town immediately and secretly and proceed towards Yathrib. This migration will strengthen Islam and will release the Muslims from the oppression of the Mustakbirin (Oppressors).*"

The Prophet (s.a.w.w.) thus prepared for his journey. He knew however, that his house was already under the watch of the enemy and that any suspicious movement could cause them to act faster than they had planned. The Mushrikeen were keeping such a close watch on the house that they even peeped through the window from time to time to ensure that the Prophet (s.a.w.w.) was still there.

The night of the migration, there were 40 men stationed outside his home when the Holy Prophet (s.a.w.w.) called Imam Ali (a.s.) to him. He said to Ali (a.s.), "*O Ali, will you assist me in implementing the order of Allah (S.W.T.)?*"

Imam Ali (a.s.) asked him how he could do this and the Prophet (s.a.w.w.) explained, "*There are about 40 men outside who want to attack kill me. My Lord has informed of their plans and ordered me to leave this town and migrate but if they see that my bed is empty, they will understand that I have left and follow me so that they can carry out their evil plan. I need someone to sleep on my bed so that when they look through the window, they will think that it is I. It is very dangerous situation because the men may kill you instead by mistake. Are you ready to sleep in my bed despite all this?*"

Imam Ali (a.s.) asked, "Will you be safe if I do so, Yaa Rasulalah?"

The Prophet (s.a.w.w.) told him, "*Yes, I will be able to migrate to Medina and succeed in my mission, Insha Allah.*"

When he heard this, Imam Ali (a.s.) immediately said that he would sleep in the Prophet (s.a.w.w.)'s bed. His firm and definite answer has gone down in history as an example of how ready he was to sacrifice all for the cause of Islam.

Thus, with Imam Ali (a.s.) taking his place in the house, the Holy Prophet (s.a.w.w.) set off towards Medina with Abu Bakar as his traveling companion. The 40 Mushrikeen who were to murder the Prophet (s.a.w.w.) had chosen that same night to carry out their evil plot and gathered outside his house. They wanted to break into the house and murder him in the middle of the night but when they looked through the window and saw his bed occupied they decided that they would leave it for the morning when they could see better. Confident of their numbers and knowing that he could not leave without being seen, they settled down outside the house and waited for sunrise.

With the coming of dawn, they rushed into the house with drawn swords and prepared to kill the Prophet (s.a.w.w.). When Imam Ali (a.s.) heard the noise of their entry he threw off his blanket and they stopped short when they saw that they had the wrong man.

“Where is Muhammad?” they asked angrily.

“Did you leave him in my charge that you are asking me?” Imam (a.s.) replied.

Seeing that they had lost their man and would get no information from Imam Ali (a.s.) they quickly left the house to see if they could find him in the town. When they discovered that he was no longer in Mecca, they realized that he must have left for Medina and sent out search parties to hunt for him on the way there. They also set a prize of money and 100 camels for anyone who managed to capture the Holy Prophet (s.a.w.w.).

Many were tempted by this offer and set off in small parties to look for the Holy Prophet (s.a.w.w.). One particular group managed to track the footsteps of the Holy Prophet (s.a.w.w.) and Abu Bakr and followed the trail to a cave known as the *Cave of Thaur*. As they approached the cave, the Prophet (s.a.w.w.) and Abu Bakr who were inside, heard them and Abu Bakr became scared that they would be found. The Prophet (s.a.w.w.) reassured him however and told him to place his trust in Allah (S.W.T.).

As the Mushrikeen approached the cave, they saw that a spider had made its web across the entrance and a bird’s nest with eggs in it was there too. Knowing that it would have been impossible for anyone to enter the cave without disturbing at least one or both of those things, they abandoned their trail as a false one and headed back to Mecca disappointed. With this amazing miracle, Allah (S.W.T.) saved the Prophet (s.a.w.w.) from being captured by the enemy who would surely have killed him.

The Cave of Thaur was to the south of Mecca while the road to Medina was to the north. Because of this, the people did not come near the cave again and concentrated their search on the northern sides. The Prophet (s.a.w.w.) spent three days in the cave, during which Imam Ali (a.s.) sometimes brought food for them and at other times, Abu Bakr’s son Abdullah came with the provisions.

It was on one of these nights that the Holy Prophet (s.a.w.w.) asked Imam Ali (a.s.) to return all the *Amanat* (trust) of the people that had been left with him and to bring them camels to continue their travels with. After three days, they set out towards Medina, travelling at night and resting during the day so the spies would not catch them.

On their way, one of the Quraysh spies suddenly caught up with them. He wanted to stop the Prophet (s.a.w.w.), who raised his hands and prayed to Allah (S.W.T.): *“ O Rahmaan! Who takes care of His own servants. O Rahim, Who shows Mercy to His own believers, we praise no one but You. I do worship none but You;*

You are the only one Whom I seek assistance from. Oh my Lord, I am migrating towards You, protect us from the evil and take care of us. Indeed, You are the one Who is All-Powerful."

As soon as he finished this du'a, the horse which was galloping towards them, threw its rider off. The rider quickly got back on the horse but it threw him off again. When it did this the third time, he suddenly realized that this was a message for him that was he was planning to do was wrong. He was immediately ashamed and went towards the Prophet (s.a.w.w.) asking for forgiveness.

The Prophet (s.a.w.w.) accepted his apology and asked him to help them by making sure that no one else followed them. The man eagerly agreed to do this. In the meantime, the Holy Prophet (s.a.w.w.) made his way towards Yathrib. The people of Yathrib were so keen to meet him that they – together with the Muhajireen who had already migrated to Medina – rushed out to greet him. They saw him approach at a small village outside Medina called **Quba**. Here the Prophet (s.a.w.w.) stopped and waited for Imam Ali (a.s.), who was also bringing the women of the Prophet (s.a.w.w.)'s household, to join him. When Imam (a.s.) arrived, the Prophet (s.a.w.w.) then entered Medina with him and began to establish his base there amongst his sincere followers.

This Hijrat is one of the greatest events in Islam and marks a turning point in the history of the Prophet (s.a.w.w.)'s mission. It is however, important to understand that the Hijrat that Islam encourages us to perform applies at this time, not as a physical movement but as spiritual one. The Hijrat that each and every one of us must perform individually is the migration from our weaknesses, and sins towards goodness. A person who does this sincerely will find that Allah (S.W.T.) opens the ways to success for him in his lifetime.

A Holy Verse

" …Therefore those who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will forgive their evil deeds and I will most certainly make them enter gardens beneath which rivers flow – a reward from Allah and with Allah is the best of rewards."

Sura al-Imran, Verse 195

SOMETHING TO THINK ABOUT…

1. Allah (S.W.T.) disclosed the plan of the Mushrikeen to the Holy Prophet (s.a.w.w.) and ordered him to migrate to Medina that very night.
2. The Prophet (s.a.w.w.) told Ali ibn Abi Taalib (a.s.) about his migration and Imam Ali (a.s.) agreed to sleep in his bed to save his life.
3. The Holy Prophet (s.a.w.w.) hid for three days and nights in the cave of Thaur, and left on the fourth night for Yathrib – where he was to establish his own Islamic government.
4. When the Prophet (s.a.w.w.) reached near Yathrib, the Muhajirin and Ansaar (Citizens of Medina) came to welcome him at a small village known as Quba

outside of Medina. The Prophet (s.a.w.w.) waited here for Imam Ali (a.s.) to join him.

5. The Hijrat of the Holy Prophet (s.a.w.w.) was one of the greatest events in the history of Islam. For that reason, it was pronounced as the beginning of the Islamic Calendar. All Muslims remember this magnificent event and perform a personal hijrat from ignorance towards light as a way of emulating the Prophet (s.a.w.w.) and his noble companions.

Think And Answer

1. What roles did Imam Ali (a.s.) play during the night of Hijra?
2. a. For how long did the Holy Prophet (s.a.w.w.) stay in the cave of Thaur?

   b. How did the Imam assist the Prophet (s.a.w.w.) during that time?

   c. What did the Holy Prophet (s.a.w.w.) tell his companion who was afraid that they would be caught?
3. Mention two incidents when Divine help came down for the Prophet (s.a.w.w.) during Hijra.
4. Where did the Prophet (s.a.w.w.) make his first stop after leaving the cave and before reaching Medina?
5. When did the Islamic Calendar begin and why was this chosen as its starting point?

Introduction To Chapter Five

In The Name Of Allah (S.W.T.), the Beneficent, the Merciful

SOCIO-POLITICAL AND RELIGIOUS TRAINING

While Islam greatly emphasizes the need to understand ideology and cultivate ones spirit, it also deals with the practical life that a Muslim should lead. As much as we need to be good people individually, we also need to create a society that will provide us with a constructive and positive environment in which to lead our lives.

In this chapter we will concentrate the moral, socio-political and ethical instructions that Islam give us as Muslims. We have previously dealt with issues related to governing of the Islamic Ummah, defense in Islam and fighting against the enemies of Islam. We will now turn our attention to Ijtihad and Leadership, administration of an Islamic Government and Baitul-Maal. On the part of individual training we will discuss anger and the rights and duties of members within the family and society.

LESSON 9

IJTIHAD AND LEADERSHIP

When someone is sick and needs to have medical attention, what do we do? Do we take him to a blacksmith or a farmer? Of course not! Our first reaction is to call a doctor who has the required knowledge of illnesses and medicines.

On the other hand, if we needed the plan for a building, we would not turn to the doctor but seek the advice of an architect. In our lives, we always turn to experts to help us with those problems that we cannot solve on our own. In each case we search for a person who knows about the specific field that we are dealing with.

So then, when we want to know about the laws and regulations of Islam, who should we refer to? Is a sociologist or a psychologist the right person to turn to? How can that be when such people would not necessarily be fully aware of the divine commands of Islam? In order to deal with questions about religion we need to refer to specialists on Islam. Such people are called *FAQIH* or *MUJTAHID.*

A *Faqih* spends his whole life in researching the aspects of Fiqh (Jurisprudence). He familiarizes himself with the verses of the Holy Qur'an and the ahadith of the Holy Prophet (s.a.w.w.). A Faqih is also familiar with other subjects such as Arabic language, Literature, Usool and Ijtihad. He usually specializes in the religious sciences i.e. Qur'anic sciences and *Ilmul-Rijaal* (Study of ahadith and Narrators in depth).
In regards to ahadith, he learns to differentiate between authentic, weak and fabricated traditions. Since, not everything written in books can be accepted as a fact, a Faqih needs to be able to research the histories of the Narrators and make

comparative studies with the Qur'an. This is so that he can make sure that the traditions he derives his information from are reliable.

A *Mujtahid* is one who is capable of deriving the true Islamic laws from the ayats of the Holy Qur'an and ahadith. He must have attained the level of ijtihad in order to be able to analyze ahkam (laws) and ahadith (traditions).

Such people are renown as Islamic experts in law, socio-political issues, culture, morals and economics. They can analyze the information at hand and apply it to the situations that Muslims find themselves in with the passing times. Thus they are guides for the Ummah and show the Muslims how to deal with the anti Islamic values that they are bombarded with in their daily lives.

The person whom the Ummah follows at any given time is known as the *MARJA'E – TAQLID.*

The Holy Prophet (s.a.w.w.) has said:
"Islamic Jurists are appointed by the prophets as the trustees of Muslim Ummah."

Imam Hussayn (a.s.) has spoken on the topic saying:
"Implementation of the Islamic laws should be in the hands of scholars who can be trusted on the issues of the lawful and unlawful."

The Holy Prophet (s.a.w.w.) also added:
"At all times there should be group of pious religious scholars within the Muslim society to safeguard Islam and its divine laws – those who can remain steadfast and firm in the Islamic beliefs."

More recently, Imam Khomeini (May the Almighty be pleased with his soul) has said:
"If we did not have Islamic jurists from the early days of Islam, today we would have remained ignorant about Islam. It was the Fuqaha who made us aware of Islam. They struggled and persevered in the writings and teachings of Islam. It is our duty to safeguard the noble school of Islamic jurisprudence."

A Faqih who is *Adil* (Just), *Muttaqi* (Pious) and has the required qualities of leadership assumes the responsibility of guiding the Muslim Ummah during the absence of the Twelfth Imam, Al-Mahdi (a.s.). It is the duty of Muslims to follow such a person's guidance.

Imam Khomeini (May the Almighty be pleased with his soul) was just such a personality. He advocated and led the triumphant Islamic Revolution in Iran, which then spread globally and united the Ummah in its efforts to re-ignite its faith.

SOMETHING TO THINK ABOUT…

1. Just as we refer to different specialists for our different problems, we need to refer to specialists in Islam for our queries regarding religion.
2. A *Faqih* is an Islamic expert i.e. one who aware of the laws – individual, social, political and religious – and who can guide the Ummah with wisdom in the current times to fulfill the divine goals of Islam.

Think And Answer

1. Who should we refer to, when we need to know the Islamic Laws?
2. For a Faqih to understand, evaluate and analyse the ahkam of Islam, what are some of the sciences he needs to be well versed in?
3. Can we accept and rely on every hadith? Explain your answer.
4. What criteria do we use to check the reliability of a hadith?
5. What has the Holy Prophet (s.a.w.w.) said about the *Fuqaha*?
6. What are the qualities and duties of a *Marja'e*? What are the duties of Muslims regarding him? Explain your answer.

LESSON 10

THE PUBLIC TREASURY

When Imam Ali (a.s.) was chosen as the leader of the Muslim Ummah, the problems faced by the society had reached its peak. The people eagerly turned towards him to sort out their troubles.

When reading the Nahjul Balagha, we come across one of the most famous sermons of Imam Ali (a.s.) – *Khutba Al-Shiqshiqiya* – where he speaks of these troubles and of the Caliphate. Part of the sermon is as follows:

“ Beware! By Allah! The son of Abu Quhaafah (Abu Bakr) dressed himself with it (the Caliphate) and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill. The flood-water flows down from me and the bird cannot fly up to me. I put a curtain against the caliphate and kept myself detached from it.

“ Then I began to think whether I should assault or endure calmly the blinding darkness of tribulations wherein the grownups are weak and the young grow old and the true Believer acts under strain till he meets Allah (on his death).

(Then Imam Ali (a.s.) spoke of being Patient in absence of supporters)
“ I found that endurance thereon was wiser. So I adopted patience although there was pricking in the eye and suffocation in the throats. I watched the plundering of my inheritance till the first one went his way but handed over the Caliphate to Ibn al-Khattab after himself.”

Then Imam (a.s.) quoted a verse from Al-A’sha’s poem:
“ My days are now passed on the camel’s back (in difficulty) while there were days (of ease) when I enjoyed the company of Jabir’s brother, Hayyan.

“ It is strange that during his lifetime he wished to be released from the caliphate but he confirmed it for the other one after his death. No doubt these two shared its udders strictly among themselves. This (next) one put the Caliphate in a tough enclosure where the utterance was haughty and the touch was rough. Mistakes were in plenty and so also the excuses therefore. One in contact with it was like the rider of an unruly camel. If he pulled up its rein the very nostril would be slit, but if he let it loose he would be thrown. Consequently, by Allah, people got involved in recklessness, wickedness, unsteadiness and deviation.

“ Nevertheless, I remained patient despite the length of period and stiffness of trial, till when he went his way (of death), he put the matter (of Caliphate) in a group and regarded me to be one of them. But good Heavens! What had I to do with this ‘consultation’? Where was any doubt about me with regard to the first of them that I was now considered akin to these ones? But I remained low when they were low and flew high when they flew high. One of them turned against me because of his relationship and this thing and that thing, till the third man of

these people stood up with heaving breasts between his dung and fodder. With him, his children of his grand-father, (Umayyah) also stood up swallowing up Allah's wealth like a camel devouring the foliage of spring, till his rope broke down, his actions finished him and his gluttony brought him down prostrate.

" At that moment, nothing took me by surprise, but the crowd of people rushing to me. It advanced towards me from every side like the mane of the hyena so much so that Hassan and Hussayn were getting crushed and both the ends of my shoulder garment were torn. They collected around me like the herd of sheep and goats. When I took up the reins of government one party broke away and another turned disobedient while the rest began acting wrongfully as if they had not heard the word of Allah saying: *That abode in the hereafter, We assign it for those who intend not to exult themselves in the earth, nor (to make) mischief (therein); and the end is (best) for the pious ones* (28:83)

" Yes, by Allah, they had heard it and understood it but the world appeared glittering in their eyes and its embellishments seduced them. Behold, by Him who split the grain (to grow) and created living beings, if people had not come to me and supporters had not exhausted the argument and if there had been no pledge of Allah with the pious to the effect that they should not accept the gluttony of the oppressor and the hunger of the oppressed, I would have cast the rope of Caliphate on its own shoulders, and would have given the last one the same treatment as to the first one. Then you would have seen that in my view this world of yours is no better than the sneezing of a goat."

It is said that when Amir al-Mu'mineen (a.s.) reached here in his sermon a man from Iraq came up and handed him a letter. Imam Ali (a.s.) was looking at it when Ibn Abbas said, *" O' Amir al-Mu'mineen, I wish you would resume your sermon from where you left it."*

Upon which, Imam (a.s.) replied, "O' Ibn Abbas! It was like the foam of a camel which gushed out but subsided."

Ibn Abbas says that he never grieved over any utterance as he did over this one because Amir al-Mu'mineen (a.s.) could not finish it as he wished to.

REGARDING BAITUL MAAL

On the second day after his election as Caliph, Imam (a.s.) went to the mosque and spoke to the people saying:

" Praise to the Almighty and salutations to Muhammad and his pure progeny! O people, some of you have taken from the Baitul-Maal more than what you deserve, filling your pockets with the wealth of people, buying properties, farms and gardens, purchasing horses and riding on them with great pride. In reality, you have gained nothing but curses in this world and the severe punishment in the hereafter. But you must know I will give back the rights of the oppressed people to them and return the rights of those who deserve them.

“ From now on, all Muslims are equal and I will distribute an equal share from Baitul-Maal for all. It is my hope that those I have spoken of will not complain that I did not give them their rights. As from today any sort of preferences, even being the companion of the Holy Prophet (s.a.w.w.), will be null and void. The Almighty will surely reward whoever has given service to Islam, but that will not be a criteria of creating differences between them and other Muslims. Baitul-Maal is a common wealth for all Muslims and will be used for social projects and government administration. What remains will be distributed equally amongst the people.

“Whoever accepted the invitation of Allah (S.W.T.) and His Prophet (s.a.w.w.), believes that Islam is the true word of God and prays facing the Qibla, is considered a Muslim, equal to all other Muslims. Yes! Whoever attains Taqwa, will be considered high and his position will be elevated in the eyes of Allah (S.W.T.). They will receive abundant rewards in the hereafter, but not in this world.”

Imam Ali (a.s.) then looked around and declared:
“ Come tomorrow whether you are Arab or non-Arab. All are equal and there is no preference in regards to race, color or tribe. You will all be given your equal share.”

The next day Imam Ali (a.s.) distributed the wealth equally. Those who had never been given a share found themselves with their rightful amount. This did not please those who had been used to getting favours from the previous leaders and one of them spoke angrily to Imam (a.s.) saying, *“How can you ignore my past and my style of living? I am used to luxury and today you give this man who is my slave, the same as you give me. Is this what you call justice?”*

It was such shallow minds and selfish hearts that could not bear the justice that Imam (a.s.) established during his reign and they fostered an animosity and hatred against him. However, Imam Ali (a.s.) did not let the words or actions of these people stop him from his firm stand. He continued to deal with all fairly.

Once his brother Aqeel came to him with financial problems and requested Imam (a.s.) to assist him from Baitul-Maal. Imam (a.s.) gently replied *“I can assist you from my own share but not from the public treasury.”*

His brother in turn said *“ What will I do with your little share, brother?”*

Imam Ali (a.s.) later told the story saying:
“By Allah! I certainly saw (my brother) Aqeel in destitution and he asked me for a *sa’* (approx. 3 Kg) of wheat. I also saw his children with disheveled hair and a dusty countenance due to starvation, as though their faces had been blackened by indigo. He came to me several times and repeated his request to me again and again. He thought I would sell my faith to him and follow his tread, leaving my own way. Then I heated a piece of iron and held it near him so that he might take a lesson from it. He cried as a person in pain and backed away to avoid

getting burnt. I said to him. *"O Aqeel! do you cry on account of this (heated) iron which has been made by man, while you try to drive me towards the fire which Allah, the Powerful, has prepared for (a manifestation of) His wrath? Should you cry from pain, while I should not cry from the flames?"*

Imam (a.s.) also spoke of another story concerning the manner in which people tried to bribe him. He said,
" A strange incident is that a man once came to us in the night with a closed flask full of honey. I asked him whether it was a reward, zakat (poor-tax) or charity, for these are forbidden to us members of the Prophet (s.a.w.w.)'s family. He said it was none of those but a present. Then I asked him, "Have you come to deviate me from the religion of Allah (S.W.T.)? Are you speaking without sense?

" By Allah (S.W.T.)! Even if I am given all seven stars that exist under the skies in order that I may disobey Allah (S.W.T.) – to the extent of snatching one grain of barley from an ant, I would not do it. For me your world is lighter than the leaf in the mouth of a locust that is chewing it. What has Ali to do with bounties that will pass away and pleasures that will not last? We seek protection of Allah (S.W.T.) from the loss of wisdom and the evils of mistakes, and from Him we seek success."

After distributing money and cleaning Baitul-Maal, Imam (a.s.) would stand in front of the Almighty and pray, thanking and praising Him for having given him the opportunity to render his services to the Muslim Ummah. At the end, he would recite a du'a, *"O Allah! I have tried my best to perform my duties and acted with justice in the distribution of wealth from the public treasury so that on the Day of Judgment, I should not be questioned and accounted for it…"*

A Holy Verse

Allah (S.W.T.) reminds us:
"O you who believe! Be maintainers of justice and bearers of witness for Allah's sake, though it may be against your own selves or (your) parents, or near relatives."

Sura Nisaa, Verse 135

SOMETHING TO THINK ABOUT…

1. Imam Ali (a.s.) on the second day after his election announced to all Muslims that they would receive their rights from Baitul-Maal equally and no preferences would be given to anyone.
2. Those who were used to being given more than they deserved from the public treasury showed resentment and anger but Imam Ali (a.s.) announced that he would not change his attitude or his stance on justice and equal distribution because his was the way of the Prophet (s.a.w.w.).
3. Imam Ali (a.s.) was very cautious in the distribution of wealth, more so when his brother Aqeel came for assistance. Imam (a.s.) never even considered misusing the funds in the public treasury.

Think and Answer

1. What kind of oath has Allah (S.W.T.) taken from those people who are God-Conscious?
2. Why did Imam Ali (a.s.) accept the Caliphate?
3. What did Imam Ali (a.s.) say on the second day after his election?
4. Who were the people who were displeased with Imam (a.s.) after he announced his stance on the equal distribution from public treasury?
5. After his brother Aqeel had come to him several times, what did the Imam (a.s.) do?

LESSON 11

JEHAD IN ISLAM

Jehad in the Arabic language literally means '*Struggle'*. Under certain circumstances, it is also the term used to mean fighting against the enemies of Islam. Islam is a religion of ideology, faith, logic, understanding and pondering. It in no way *encourages* fighting against others, rather it places great emphasis on peace and stability. History holds countless examples of how Islam was truly spread – through intellectual arguments and akhlaq. Thus, the claim that many non-Muslims make i.e. that Islam was spread by the sword, is a mistaken one.

Beliefs cannot be imposed by force. Religion is a set of beliefs – a way of life. Force can lead people to practice something, but cannot make them accept it or believe in it. An act can be performed without thought or will but the intention of that act (which is its foundation) requires *voluntary* faith. Through clear proofs and logical arguments, Islam spreads its own ideals, values, morals and codes.

Of course, this immediately leads to the question: '*Why then is there a principle like jehad in Islam?*' The answer is simple. Although Islam never was, and is not a religion of War, it is a realistic way of life and acknowledges that there may arise circumstances when the Ummah or the Religion itself would be under attack from its enemies. This situation is provided for by the principle of Jehad.

Jehad in itself has a philosophical reason behind it. When it is against the enemy, it is not reduced simply to a violent act but still retains its profound depth. The most basic explanation of what Jehad comprises of may be derived from the Holy Qur'an itself where Allah (S.W.T.) says:

"Verily God has purchased from the faithful their selves and properties, for theirs (in return) be the garden (of paradise); they fight in God's way, and they slay and they are slain; (this is) a promise binding on Him in the 'Torah' and the 'Injil' and the Qur'an; and who is (there) more faithful to His covenant than God? Therefore rejoice in the bargain that you have transacted; and that, it is the great achievement."

Sura Tawba, Verse 111

In this ayat, Allah (S.W.T.) talks of a spiritual bargain. Any bargain or transaction usually requires the following key components: a buyer, a seller, the commodities and the price.

According to the verse:

(i) The Buyer is Allah (S.W.T.) Who is the Best and most Just of bargainers. To Him belongs all Power and with Him is all that is Good.

(ii) The Sellers are the Believers. These are the individuals who love and have faith in Allah (S.W.T.), His prophets and the Day of Resurrection. They understand Islam and find happiness in practicing its laws, implementing them with pride.

They devote their lives to serving their Lord, and look upon His favors in the Hereafter as the highest and the most sublime. They know that life in this world is very short but the life in the next world is eternal.

(iii) The Commodities are the soul, wealth and existence of the Mo'meen himself. A Mo'meen is willing to sacrifice everything including his life in order to gain the pleasure of Allah (S.W.T.).

(iv) And finally the Price is the everlasting bliss in Jannah (Paradise). A life led in the company of prophets, Imams, martyrs and humble servants of Allah (S.W.T.). A place so beautiful, that no eyes have ever seen, no ears have ever heard and no mind has ever imagined anything like it.

This bargain had been endorsed in all the divine texts i.e. Tawrat, Injil and the Holy Qur'an. Allah (S.W.T.) has vowed to fulfill His end of the transaction if a Believer holds up his, and who is better than Allah (S.W.T.) in fulfilling promises?

When a Mo'meen finds himself on the battleground performing Jehad, he is offering his commodities for sale, willing to sacrifice his life for Islam. He fights for freedom from oppression, justice and in defense of his cause or home. Because of this great act, Allah (S.W.T.) provides him with success no matter what the outcome of his battle is. If he dies then he attains the noble status of shahaadat (martyrdom) and is he survives having defended Islam and the weaker members of society from the enemy, he is considered a Mujahid (a Defender of Islam). Either way, he is a winner.

The Principles of Jehad (Holy War)

Islam does not begin a fight to conquer land or country. It does not impose its own beliefs and culture onto other nations. But when Islam finds people living in a chaotic society, overpowered by ignorance, oppression, poverty, suffering and dictatorship then it commands Believers to stand firm and fight these oppressors.

Even in actual battle, Islam lays down a set of ethical conducts. Muslims are not allowed to initiate attack. In the event of a situation of conflict arising, first, the Muslims must attempt to create an awareness amongst both parties of the situation at hand. They must tell them about the Almighty and His love of peace and unity. If after attempts to negotiate with the oppressors and dictators, there is no positive result in the terms, and the enemy is intent on attack, then finally Islam advocates war.

Defensive Jehad (against External Threats)

If an Islamic territory is attacked by enemies, then it becomes the duty of all Muslims to fight in its defense and protect the country. The Holy Qur'an says in Sura Baqara, Verse 190:

“And fight in the way of Allah with those who fight with you...”

Note that the ayat speaks of fighting ‘with those who fight with you’ stating clearly that such a battle should be a defensive one. Since the command is stated in the Qur’an, we do not need to seek permission from the Islamic Leader of the times to join in such a battle. He can however advise on tactics and rules of Jehad.

Jehad against Internal Threats

Internal Jehad involves transgressors who live within an Islamic country and collaborate with the enemy outside the country to create instability within the Islamic nation.

These people should be advised not to threaten the Islamic laws but if they remain stubborn in their ways, it becomes the duty of the Islamic nation to combat such hypocrites.

Our first Holy Imam (a.s.) fought against the *Khwarijites* although they practiced the Islamic rituals like fasting and prayers. This was because they used un-Islamic tricks to oppose Islam and its authority (the Imam (a.s.)) openly. The battle against them was a lesson to others like them that Islam was not weak and they could not break its laws without facing the consequences.

A Holy Verse

Allah (S.W.T.) says:
“Surely Allah has bought of the believers their persons and their property and for this they shall have the garden, they fight in Allah’s way so they slay and are slain a promise which is binding on him on the Tawrat and the Injeel and the Qur’an…”

Sura Tawba (Bar’at), Verse 111

SOMETHING TO THINK ABOUT…

1. Islam calls upon all Muslims to acquire faith and piety. These can only be achieved through logical explanations and proofs. Islam does NOT invite Muslims to take part in physical Jehad except under certain dire circumstances e.g. to protect the Islamic Ummah and the oppressed. When Muslims choose to defend Islam dictators and oppressors, the act of jehad becomes the best kind of Worship.
2. Allah (S.W.T.) has told the Muslims in the Holy Qur’an to fight against the enemies of Islam in its protection. He offers those who are killed in His way, forgiveness and eternal life in paradise.
3. Holy war is used as a tool to save the oppressed from the oppressors, but before that tool is put in action, the Waliyul-Amr (Leader of the time) is supposed to create awareness of the situation and educate those who are trying to destroy the Islamic country. Only if that fails does the holy war become obligatory.

Think and Answer

1. What does the term Jehad mean in the Arabic literature and in the Islamic Culture?
2. What is the deal between the Believers and Allah (S.W.T.) mentioned in the Qur'an? Who and what make up this deal ?
3. What are the principles of Holy war and its aims?
4. Explain what Defensive Jehad is.
5. Explain the circumstances that give rise to Internal Jehad.

LESSON 12

ANGER AND ITS CONTROL

Have you ever seen someone in a state of total rage? Did you notice that the colour of his face changed, his whole body trembled and he most probably lost control of himself, shouting things that made no sense. He might have reminded you of a mad man.

A person in this state cannot listen to reason, he is unable to distinguish between truth and falsehood. He acts without thinking and is fuelled by an urge to destroy and hurt all around him which explains why he may insult the people who try to help him or even throw and break anything he can get his hands on. When he has vented his anger, he will feel tired and as he gradually comes back to his senses, shame for his beastly actions will wash over him. Such is the destructive force of anger.

Anger is an inherent quality in all human beings. It is a weapon provided by nature to be used in danger when guarding oneself from the enemy. It can be a useful tool to make sure that others do not think us weak and easily taken advantage of. However, misused, anger can turn into uncontrollable rage, and provoke an individual to acts that he would never consider under normal circumstances.

One might argue that anger is not in our power to control and an involuntary reaction. This would be wrong. Anger *is* within a person's control. It only requires effort and practice to learn how to rein it. By cultivating and strengthening one's will power, one can learn to control one's anger and to deal with issues rationally and constructively.

The aim is to keep calm when we face any personal attacks and to save our anger only for the defense of Islam. The Holy Prophet (s.a.w.w.) was never seen to lose his temper for worldly or personal reasons but when the truth was hidden or violated, he would show his anger in such a manner that nobody would be able to oppose him.

We mostly tend to become angry over worldly issues. We get upset over the smallest things. We should make every effort to control our anger or swallow our temper. It may be difficult at first to distance ourselves in the middle of a crisis and contemplate the issues at hand but it gets easier with practice and the positive results we derives from such action will definitely be worth the effort.

The Holy Prophet (s.a.w.w.) has said,
" Whoever can swallow his anger, most surely Allah (S.W.T.) will fill his heart with peace and faith."

The Muslims at the time of the Prophet (s.a.w.w.) and Aimmah (a.s.) knew the great emphasis placed on control of ones anger by Islam and they strived to

achieve this state. We can see their admirable will throughout history. Let us look at just one story and try to learn from it.

A MAN OF STRENGTH

A tall and masculine man was passing through the market. He was wearing a long robe of modest cloth and had a piece of the same material as his turban. One of his eyes was injured, probably in a battle.

As he walked past the stalls, a group of men noticed him. One of them, having nothing better to do, decided to provide amusement for his friends. He picked up some grass and threw it at the man, calling out in a mocking tone. His friends laughed at this scene. The man however, did not react. He brushed the grass off his clothes and walked away calmly. When he was out of hearing, an old man who had witnessed the entire incident walked up the group and asked them, "Do you know who that was?"

The youth who had thrown the grass replied: "No, but what does it matter who he was? He couldn't even stand up for himself! What a coward!"

The old man looked at him in surprise, "The man you have insulted is Malike-Ashtar! He is the Commander-in-Chief of the army of Imam Ali (a.s.) and the most powerful man in these times. Haven't you heard about his courage in battles? Even the most powerful enemies of Islam shake in awe and fear him."

The ignorant man's face turned pale and he began to tremble. "O God!" he exclaimed. "Malike-Ashtar! What a fool I was to behave that way! I have destroyed my reputation and my self. I had better go and apologize before I have to face the consequences!"

He ran in the direction Malike-Ashtar had taken and finally found him praying in the mosque. He stood in the corner, hanging his head in shame and waited for him to finish his prayers.

As soon as Malike-Ashtar completed his salaat, the man went near him and greeted him. He then apologized profusely and asked him to forgive his rudeness.

Malike-Ashtar looked at the man said him, "It is true that your actions made me angry but as soon as I took a glance at your face when you threw the grass on my face, I realized that you acted out of ignorance. For that reason, I controlled my anger and remained calm. I forgave you with all my heart immediately. After that, I came straight to the mosque to pray to Allah (S.W.T.) to guide and forgive you. Be assured that I have already forgiven you, and I seek no revenge from you. My advice to you is that from now on, do not do such a thing to anyone."

Malike-Ashtar continued, "What is the difference between an old dress and a new one, good quality of fabric or a low one, a black person or a white one, ugly or beautiful?

"All are equal in the eyes of the Lord, except in regards to their taqwa and good deeds. We are all servants of the Almighty. Allah (S.W.T.) has told us to refrain from insulting one another. We may not always be able to fully control our anger but it is possible to succeed more often than not."

This story about Malike-Ashtar teaches us many lessons. It shows us that when we are faced with ignorance, we must not let anger affect the manner in which we deal with it. Malik also shows us that the controlling of anger is only the first step. It is our duty to also pray for the person who angered us and seek Allah (S.W.T.)'s forgiveness for him. Finally, if the person who wronged us comes to us with an apology, we must accept it unhesitatingly and never make him feel more ashamed than he already is.

According to the traditions of Prophet Isa (a.s.) he was once asked, *"What is the most fierce punishment on the Day of Judgment?"*

He replied, *" The anger of Allah (S.W.T.)"*

His disciples then asked him, *"What can one do to be safe from this?"*

Prophet Isa (a.s.) told them, *"Control his anger, so that he be saved from the wrath of God on that Day."*

A Holy Verse

Allah (S.W.T.) reminds all Believers in Qur'an,
" Those who spend (benevolently) in ease as well as in difficulty and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others)."

Sura Ale-Imraan, Verse 134

SOMETHING TO THINK ABOUT…

1. Allah (S.W.T.) has made anger part of the human spirit so that he may be able to protect himself against the attacks of his enemies. When he turns this weapon on his friends and family, it is misused and can bring no good results. Instead he should try to overlook their mistakes and act with kindness and compassion towards them.
2. Anger should be within one's control. It is necessary to have a strong will power in order to control its flames.
3. Victory against anger is the greatest achievements of a Believer and allows him to be good and virtuous. A true Believer is one who has control over his desires and emotions (including anger).

Think And Answer

1. What was the Holy Prophet (s.a.w.w.)'s attitude towards anger ?
2. What has the Prophet (s.a.w.w.) said about those who control their anger?
3. Explain Malike-Ashtar's reaction to the man who mocked him.
4. What do you think made Malike-Ashtar behave so calmly in the face of such an insult?
5. What are the ways in which one can control one's anger? (Explain the ways learnt in this lesson and also research on any other advice given by the Prophet (s.a.w.w.) and Aimmah (a.s)).
6. What is the worst punishment on the Day of Judgment and how can a Believer save himself from it?

LESSON 13

FAMILY LIFE IN ISLAM

The family is one of the most important and sacred institutions in Islam. According to Allah (S.W.T.) there is no other structure as dear as that of a family, which is why He tells us that whoever avoids a life of loneliness and puts an effort to acquire a spouse will have secured half of his faith.

The establishment of a family is the best way to protect oneself from sins. It helps to provide an Islamic environment for the people in it and thus, enhances moral values.

In order to ensure that this blessed environment remains strong and firm from the beginning, Allah (S.W.T.) has assigned all members who fall under its umbrella with rights and duties. Every individual has an important role to play in his family. Just as no one can claim to have rights without duties, similarly, each member of a family has both when dealing with his relatives.

The Rights Of Children Upon Their Parents

It is the duty of parents to do the following for their children:

1. To give them good names.
2. To educate and nurture the children spiritually, morally, intellectually and physically. Especially in Qur'anic training and Islamic values.
3. To show them love, compassion, kindness and respect.
4. To allocate them a good place in the home as part of the family. Parents must guide their children towards Good with an attitude of kindness. They should also encourage them in their ambitions and share their feelings and ideas.

The Rights Of Parents Upon Their Children

The duties of children towards their parents are:

1. They should not to do anything that would against their will or order. This applies only as long as the order is not against that of Allah (S.W.T.)
2. Children should show their parents great compassion and utmost respect at all times.
3. When their parents become old, they should serve them happily with a willing heart i.e. not only out of a sense of duty but also with love. Parents raise their children with love when they are helpless babies and thus, it is only fitting that children should reciprocate in the same manner when they are frail and weak in old age.

Family life in Islam is based on principles like sacrifice, kindness, sincerity, and devotion. That is why, although a member is required to fulfill his duties, he is expected to understand if his rights are not upheld to his standards. He should also try and help the other members to fulfill their rights.

The Role of Hejab (Modesty) in the Family

In order to safeguard the sanctity of families and protect the Islamic society, Islam has ordered men, women, boys and girls to live within Hejab in order to avoid moral corruption.

Islam warns daughters, not to cross the limits of the Sheriat in regards to Hejab. They should refrain from socializing with Na-Mahram (men who are strangers). This is so that they may live in self-respect and chastity, away from the dangers of lust and greed. They should also avoid adorning themselves in front of such men as this too would invite advances.

Allah (S.W.T.) says in the Holy Quran:
"Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is aware of what they do."

Sura Noor, Verse 30

In another ayat, Allah (S.W.T.) ordered His Prophet saying:
"O Prophet! Say to the believing women to lower their gaze..."

Sura Noor, Verse 31

According to the laws of Islam, a woman should cover her body, hair and head from strange men. She should refrain from wearing clothes that would attract/seduce men because clothes are regarded not only as a covering for the body, but also as a shield of protection. This kind of modest dressing raises the status and value of women and prevents their being abused or dishonored.

The Ideal Family

When studying family life in Islam, we find a perfect example of what this institution should be like in the form of Imam Ali (a.s.) and Hadhrat Zahra (a.s.). Theirs was a marriage that was founded on faith, respect and honor.

The Holy Prophet (s.a.w.w.) had allocated each their duties when they were married. Hadhrat Fatema (a.s.) would deal with the indoor work i.e. grinding flour, baking bread, cooking, cleaning and looking after the children, while Imam Ali (a.s) handled all the outdoor work. However, when he came home, if he saw that she was tired and over burdened, he would help her out with the chores. He also took an equal part in looking after the children so that they spent quality time with both their mother and father. This system worked wonderfully and they lived a hard but happy life.

Despite the fact that they had to struggle to make ends meet, their love and faith never wavered and Islam always came first in their priorities. It was this devotion to Allah (S.W.T.) that allowed them to find solace and comfort in even the most trying times.

One day Imam Ali (a.s.) found Hadhrat Fatema (a.s.)'s working at the chores with blistered and bleeding hands. He felt sad that she was suffering so much and yet never uttered a word of complaint to him.
"How I wish I could help you more in your work," he said to his wife. *"Forgive me that I cannot assist much. My responsibilities towards my beloved Prophet take up my time so that I cannot do more for you."*

He then suggested, *"Why not ask your kind father to get you a househelp to share the duties with."*

Hadhrat Fatema (a.s.) agreed with this and left for her father's house. When she arrived to there, she found that the Prophet (s.a.w.w.) was in the company of a few of his companions. Seeing this, she felt too shy to present her request and after a little while, she bid him farewell and left.

The next morning, the Holy Prophet (s.a.w.w.) came to his daughter's house and at the door he stopped and greeted those inside three times, saying "*Assalamu Alaikum Yaa Ahlul-Bayt*" (Peace be upon you, O People of My house).

Imam Ali (a.s.) immediately replied inviting the Prophet (s.a.w.w.) to come inside. The Prophet (s.a.w.w.) sat and talked with them a little. Then, he turned to his daughter and said, *"My dear daughter, yesterday you came to my house and wanted to say something to me but left without sharing what you had in your heart."*

He waited for her to reply but seeing that she was to shy to bring up the issue, he asked her *"O my beloved Fatema, tell me what it is that you want with your father."*

Again Hadhrat Fatema (a.s.) could not state her wish. Instead she looked away and seeing her reluctance, Imam Ali (a.s.) spoke instead,
"O Messenger of God, I sent Zahra to you, because the work of the house is too much for her to handle alone. Looking after the children, baking bread, grinding flour, and the innumerable other chores tire her out. Because I am busy traveling on missions, in the battle field or carrying out the other work required outside, I cannot offer her more help and support in fulfilling her enormous tasks. Sometimes, when I am tired, she even has to bring firewood and fetch water."

He told the Prophet (s.a.w.w.), "*For this reason, I suggested that she come to you for guidance and assistance in acquiring a house help".*

The Holy Prophet (s.a.w.w.) pondered on this request. He greatly loved his daughter and would have liked nothing better than to relieve her from all the problems she was facing but he knew that the majority of people in Medina lived in similar conditions.

After Hijrat, the Ansaars (the citizens of Medina) shared what they had with the Muhajirin (the Immigrants). Many did not live a comfortable life and could not

afford house help. The Messenger of Allah (S.W.T.) knew that as leader of the Ummah, he could not live a more comfortable or luxurious life than other Muslims. Looking at his daughter and son-in-law gently, he asked them, *"Would you like me to teach you something that is much better than a house help?"*

"Of course, O Messenger of God," they both replied.

Pleased with their answer, the Holy Prophet (s.a.w.w.) told them,
"When you prepare for bed, say Subhaan Allah 33 times, Alhamdulilah 33 times, and Allaho Akbar 34 times. Repeat this often and it will provide you with strength, patience and firmness. No doubt, repeating this Dhikr is far better than a house help. He then glanced at his daughter and asked her, *"Are you happy with your father?"*

Hadhrat Fatema (a.s.) smiled and nodded saying, *"Whatever Allah (S.W.T.) and his Messenger wills, I gladly accept too."*

Ref: Bihaarul-Anwaar Vol 43 page 82

A Holy Verse

Regarding parents, Allah (S.W.T.) has said in the Qur'an
"And We have enjoined on man doing of good to his parents."

Sura Ahqaf, Verse 15

SOMETHING TO THINK ABOUT…

1. The family is the most sacred and loved social structure in Islam and Allah (S.W.T.) has identified duties and rights for every member so that it be strong may face all problems that come its way with unity.
2. The duties of parents to their children are to give them a good name, show them love and consistently persevere in raising their children up with the highest standard of morals.
3. The duties of children to their parents are to do good to them, respect them, follow their order – as long as it is not against Allah (S.W.T.). During their old age, when they turn weak and frail, it is obligatory upon the children to take care and nurse them with patience, gentleness and love.

Think and Answer

1. What is the most beloved social structure in Islam?
2. Mention the rights of children upon their parents.
3. Mention the duties of children upon their parents.
4. What do you think is the philosophy behind Hejab and chastity? What are the effects of maintaining Hejaab?
5. What was the *Dhikr* the Holy Prophet (s.a.w.w.) gave to Imam Ali (a.s.) and Hadhrat Fatema Zahra (a.s.)?

Book Three – Chapter 5

Introduction To Chapter Six

In The Name Of Allah (S.W.T.), the Beneficent, the Merciful

IMAMAT AND THE SOCIAL SYSTEM

We have seen in our previous studies that the Holy Prophet (s.a.w.w.) gave very special attention to the issue of Imamat (Leadership) of the Muslim society after his death. We know that he appointed Ali Ibn Abi Taalib (a.s.) as his own successor, at the command of Allah (S.W.T.). Imam Ali (a.s.) was to take over the leadership of the Ummah and implement the ahkam of Islam. He was to be guardian of the religion sent by Allah (S.W.T.).

In furthering our study of this most basic root of religion (Imamat), we will now look at the position of Aimmah (a.s.) and their attitude against unjust Caliphs.

LESSON 14

THE TREASURE OF THE HOLY PROPHET (S.A.W.W.)

The Family of the Holy Prophet i.e. the *Ahlul Bayt (a.s.)*, are the Treasure of Prophethood. Allah (S.W.T.) is the source of all the Teachings and Ahkam in Islam. The Holy Prophet (s.a.w.w.) received these ahkam through *Wahy* (Revelation) and it was his duty is to pass the knowledge on to the people. He was ordered to teach the people at a pace they could follow and ensure that they understood everything that they were being told to do.

The most basic problem he faced was trying to explain these teaching to the people at their level. Because they had lived all their lives in ignorance, many found it difficult to understand philosophical and spiritual matters. Even learning the basic laws took time and effort. In addition to this, the Prophet (s.a.w.w.) was constantly being distracted from his main aim by the various plots of the Kuffar. From the beginning, he was never allowed to freely preach to the people. When Allah (S.W.T.) first commanded him to declare his Message, the Holy Prophet (s.a.w.w.) had to approach a few people in secret. Later, he and the Muslims were boycotted by the Mushrikeen and had to live in the Valley of Abu Talib like prisoners. This together with the tortures that the Muslims faced daily, did not allow them to spend much time of the actual learning of akham.

The Muslims had to deal with this persecution for thirteen years in Mecca before Allah (S.W.T.) commanded the Prophet (s.a.w.w.) to migrate to Medina. In the thirteenth year of Be'that, Hijrat took place. This might have provided the Prophet (s.a.w.w.) with the stable base he needed except that the Muskrikeen were not willing to leave him in peace. They prepared armies to attack Medina and the Muslims found themselves constantly at war, with one battle barely ending before the next began. With all these problems, they again did not have the time to devote to learning more about the teachings of Islam and Ahkam. The Prophet (s.a.w.w.) knew this and he realized that if he wanted to pass the treasures of knowledge at his disposal to all the Muslims, coming generations included, then he would have to make some kind of provision for this.

The tactic he used was to leave the knowledge in the hands of a chosen few who could grasp it easily. These few could then make it available to others as and when the people had the time and ability to study it. The person he selected to head this group was Ali ibn Abi Talib (a.s.). Since, Ali (a.s.) was under the care and guidance of the Prophet (s.a.w.w.) from his infancy, the Prophet (s.a.w.w.) brought him up to a level of maturity, Taqwa, and understanding that allowed him to accept the knowledge of the Prophet (s.a.w.w.) and become a source of it for the people. His pure spirit accepted and absorbed the divine light as it was given to him.

When Imam Ali (a.s.) was still a young boy, the people of Mecca were affected by drought. Abu Talib – the father of Imam Ali (a.s.) – was a very respected personality. At the time of the drought, he had great difficulty in looking after his family because of their large numbers. At this time, the Prophet (s.a.w.w.) discussed the issue with his uncle, Abbas, and they decided that they should offer to look after one of the children of Abu Talib so as to ease his burden. Abu Talib (a.s.) accepted their offer and gave Ali (a.s.) to the Prophet (s.a.w.w.).

The Holy Prophet (s.a.w.w.) loved the boy and gave him the best education and training. Imam Ali (a.s.) himself says,

“I was with the Prophet (s.a.w.w.) since my childhood. Every day, he would open for me the door of his knowledge, give me some of his excellent akhlaq and discipline me in the best way. He used to care for everything I needed and gave me the order to follow him in whatever he did.

“ The Prophet (s.a.w.w.) told me that Allah (S.W.T.) ordered him to feed me with his knowledge and my *ruh* (spirit) would be ready to accept and understand it.”

In the years to come, Imam Ali (a.s.) proved to be the best and most knowledgeable companion of the Prophet (s.a.w.w.). So much so that the Prophet (s.a.w.w.) said, *“I am the city of knowledge and Ali is the gate of that city.”*

Whoever wants to attend and go to the city he has no choice other than to pass through the gate and to the door of that city.

Imam Ali (a.s.) was appointed as the source of all Knowledge. He was in direct contact with the Unseen One. Despite this, the Holy Prophet (s.a.w.w.) ordered him to write down all the verses and ahadith that he learnt from him.

Imam Ali (a.s.) asked him, “O Prophet! Are you afraid that I may forget them?”

The Prophet (s.a.w.w.) replied, “No, I am not afraid of that. It is not possible for you to forget, while Allah (S.W.T.) wants you to remember and protect the ahkam of deen. But, I want to leave a written record that will be passed on to the Aimmah (a.s.) who are going to succeed you.” Then the Holy Prophet (s.a.w.w.) pointed at Imam Hassan (a.s.) and said, “He is going to be the first one of them.”

After that he turned towards his younger grandson and said, “The second one of them is Hussayn. The rest of the Aimmah (a.s) will be from his descendants.”

The Holy Prophet (s.a.w.w.) repeatedly spoke of Imam Ali (a.s.) as his successor and when he received knowledge that he was soon to leave this world, he left a definite decree regarding the issue. This was at Ghadeer where we have seen the famous Hadith of Thaqalayn was spoken. In it the Prophet (s.a.w.w.) told the people,

“I am leaving with you two valuable things. If you hold on to them, you will never lose the right path. One of them is the book of Allah (S.W.T.), which serves as a chain connecting the Heavens and earth. The other is my pure family. These two will never separate from each other till the Day of Judgment when they will both come to me at the spring of Kauther.”

From this hadith, we understand that that the Qur’an and the Aimmah (a.s.) together will provide us with the direct path to salvation. It is not possible to be successful if we take either one independently because they were created to complement each other. The other Aimmah (a.s.) are included in the progeny that the Prophet (s.a.w.w.) referred to in this hadith. They followed in the footsteps of Imam Ali (a.s.) and like him, were the sources of divine knowledge in their times. These Aimmah (a.s.) guided the people, giving them the deeper information that the Muslims of the Prophet (s.a.w.w.)’s time were unable to fully absorb.

Our sixth Imam, al-Sadiq (a.s.) says, “My ahadith are the ahadith of my father, and my father’s sayings are the same as those of my grandfather and the sayings of my grandfather are the sayings of Imam Hussayn (a.s.) and the sayings of Imam Hussayn (a.s.) are the sayings of Imam Hassan (a.s.) and the sayings of Imam Hassan (a.s.) are the sayings of his own father Ali Ibn Abi Taalib (a.s.) which are the sayings of the Holy Prophet Muhammad (s.a.w.w.) and the sayings of Rasullah (s.a.w.w.) are the sayings of Allah (S.W.T.).”

Thus the knowledge that we derive from the ahadith of the Aimmah (a.s.) and use in our studies of Akhlaq and Fiqh, is directly linked with the treasure of Wisdom that is with Allah (S.W.T.). Utilizing this wealth leads us to success in this world and the hereafter and turning away from it destroys us.

SOMETHING TO THINK ABOUT…

1. The Holy Prophet of Islam (s.a.w.w.) received the laws and regulations of Islam directly from Allah (S.W.T.). He then conveyed them to the people but because of the many problems that were facing him – in regards to politics and the intellectual level of the people – he could not give all his knowledge and had to teach them according to their own ability and power of understanding. He shared with them all that they could accept but could do no more than that.
2. To ensure that the knowledge did not leave the world with him, the Holy Prophet (s.a.w.w.) was commanded to choose Imam Ali (a.s.) as receiver and preserver of this divine wisdom. The Prophet (s.a.w.w.) took Imam Ali (a.s.)

under his care from infancy and supervised his upbringing to ensure that he would be perfect for the responsibility that he was to take.

3. Imam Ali (a.s.) and the other Aimmah (a.s.) after him, were appointed by the Prophet (s.a.w.w.) as bearers of the treasure of knowledge. It is the duty of all Muslims to follow them in order to achieve success in this world and the hereafter.

Think And Answer

1. Explain in your own words what the difficulties and problems were that the Prophet (s.a.w.w.) faced in his own mission.
2. What did Imam Ali (a.s.) say about his upbringing in the house of the Holy Prophet (s.a.w.w.)?
3. What was the order of Allah (S.W.T.) to the Holy Prophet (s.a.w.w.) regarding the teaching of Imam Ali (a.s.)?
4. What did the Holy Prophet (s.a.w.w.) say about the Aimmah (a.s.) who were to come after Imam Ali (a.s.)?
5. Mention two important pieces of advice given to us by the Prophet (s.a.w.w.) in Hadith – e – Thaqalayn.
6. The knowledge of Fiqh in the Shia Ja'fari Faith is based on four main sources. What are those sources?

LESSON 15

THE AIMMAH (A.S.) VS. THE OPPRESSORS

During his lifetime and prophethood, the Holy Prophet (s.a.w.w.) had two main responsibilities to fulfill:

1. Receiving the divine Laws (ahkam) and commands about Islam from the Almighty and conveying the message to the people.
2. Establishing an Islamic government i.e. one based on Islamic principles.

After the demise of the Prophet (s.a.w.w.), Imam Ali (a.s.) was given these duties. We have seen that he was chosen by Allah (S.W.T.) and appointed by the Holy Prophet (s.a.w.w.).

Imam Ali (a.s.) was to ensure that the existing laws were practiced and upheld. There was no further revelation descending from the Almighty and the information that he used was what the Holy Prophet (s.a.w.w.) had brought. This is true of all the Aimmah (a.s.).

Ideally, it was the duty of the Ummah to follow each of the Aimmah (a.s.) as their leader. No doubt the Islamic society would have flourished if this had been the case. However, this was not so. The Prophet (s.a.w.w.) had just passed away when the struggle for power and Caliphate began amongst the hypocrites. Despite the fact that the Holy Prophet (s.a.w.w.) had left clear instruction that Imam Ali (a.s.) was to take over leadership after him, the majority of the Muslims did not allow this to happen.

Infact, history shows us that of all twelve Aimmah (a.s.), only Imam Ali (a.s.) managed to rule (for approximately 4 years and 9 months). Imam Hassan (a.s.) also came to power after his father's martyrdom but for a very short while.

While our Aimmah (a.s.) struggled to uphold the Islamic System of Justice, the power-hungry were willing to stoop to the lowest levels to gain the Caliphate. They bribed, threatened and murdered where necessary and took over the ruling of the Ummah. However, their evil ways were greatly overshadowed by the purity and excellence of the Imam (a.s.) alive at that time. Thus, at some time or the other, an oppressor would feel so greatly threatened by the popularity of the Ahlul Bayt (a.s.) that he would plot to murder the Ma'soom leader. Eleven of the twelve Aimmah (a.s.) were martyred in this way.

Keeping in mind that the times and circumstances of each Imam was uniquely different, let us look very briefly at what happened in each of their lifetimes. We will study the Imamat of Imam Ali (a.s.) in detail in our next lesson so let us begin with the second Imam.

2. Imam Hassan (a.s.)

Our second Imam (a.s.) initially succeeded his father as Caliph of the Muslim Ummah but within a little while, the majority turned against him and joined the oppressors. He was forced to agree to a treaty in order to prevent widespread bloodshed. After him, no Imam was given his right to govern.

3. Imam Hussayn (a.s.)

During the Imamat of our third Imam, Islam was being attacked and mutilated by the tyranny of the Banu Ummayyad. Imam Hussayn (a.s.) thus had to openly protest against the oppressor so that people would not forget the true message of Islam.

The tragic event of Karbala in which Imam (a.s.) sacrificed the lives of his family members – including his six month old son – and his own acted as both a re-awakening and a catalyst for the Muslims and the whole world. When the shock and horror of what Yazid had done sank in, the people began to follow the example of Imam (a.s.) and fight against oppression and injustice.

Islam was saved and never again did it face the danger of extinction because as long as there were tyrants and dictators, the story of Karbala offered strength to the oppressed to stand up for their rights.

4. Imam Sajjad (a.s.)

Our fourth Imam (a.s.) lived in very difficult times. He survived the event of Karbala and had to bear the imprisonment and mistreatment of Yazid from the moment his Imamat began.

Even after Yazid died, the Banu Ummayad were so wary of another revolution of the kind that Imam Hussayn (a.s.) had begun that they watched every move that Imam Sajjad (a.s.). They were on the lookout for a chance to arrest or even execute him. For this reason, Imam (a.s.) could not preach directly and had to rely on *du'a* (Supplication) and *munaajat* (prayers) to pass on the word of Islam.

His poems penetrate the hearts of those who read them and ignite a spark of light in the spirit. These du'as have been compiled into a famous book *Sahifa-e-Sajjadiya* which is used even today both as a guide for communicating with Allah (S.W.T.) and as a source of rules for akhlaq and spiritual enlightenment.

5. Imam Muhammad Baqir (a.s.) and 6. Imam Jaffer Sadiq (a.s.)

Our fifth and sixth Holy Imams (a.s.) had a chance during their lifetime to educate many Muslims and they led the way in furthering all areas of science.

They both prepared the society to fight against and destroy Kufr. History tells us that the Caliphs tried many times to stop people from meeting with our Holy Imams (a.s.) but were unsuccessful in their attempts. The Muslims, once inspired, came up with a variety of plans and strategies to meet the Imam's (a.s.) in secret.

The times were far from easy and many companions were arrested, tortured and imprisoned. Many others were martyred because of their love for the Ahlul Bayt (a.s.) but none of this discouraged them and they continued to meet with and learn from their leaders.

This made the tyrants turn their attention towards the Imam's (a.s) themselves. Imam Muhammad Baqir (a.s.) was arrested and put in jail for some time but the Caliph had to release him because he had no reason for his actions. When this did not affect the popularity of Imam Baqir (a.s.), he was poisoned and murdered.

Imam Al-Sadiq (a.s.) faced similar problems with the oppressors raiding his house at night and constantly arresting him. It was during his Imamat that the Caliphate of the Banu Ummayyads was overthrown and taken over by the Banu Abbas who turned out to be even greater enemies of the Ahlul Bayt (a.s). Our sixth Imam (a.s.) was murdered by these new tyrants.

7. Imam Musa al-Kadhim (a.s.)

Our seventh Holy Imam (a.s.) spent long periods of his lifetime in the brutal prisons of the Bani Abbas. A few of the Caliphs during his Imamat were Mahdi Al-Abbasi, Ahadi and Haroun Rashid. It was this last tyrant who poisoned and killed Imam (a.s.) in his prison.

8. Imam Ali al-Ridha (a.s.)

The Caliphs during the Imamat of the eighth Imam (a.s.) were extremely cunning. On seeing that the people were not turning away from the Ahlu Bayt (a.s.) under any circumstance, Mamoon (the ruler of the time) decided to pretend to be on the side of Imam (a.s.).

He forced him to move from Medina where his family was to Khorasan, which was far away. Although, he outwardly declared respect for Imam (a.s.) in reality he only wanted to monitor the movements and actions of Imam (a.s.). When he saw that Imam Ridha (a.s.) had won the love and admiration of the public, he began to fear that his power would be overthrown and thus poisoned Imam (a.s.)

9. Imam al-Jawad (a.s.) and 10. Imam al-Hadi (a.s.)

The ninth and tenth Imam's (a.s.) were both under close and constant surveillance of the rulers of their times. They were denied any contact with people and were neither allowed to spread Islam nor perform any kind of Tabligh. Their close companions hardly ever saw them or met with them.

After suffering the raids and tortures of the tyrants, each Imam (a.s.) was finally poisoned.

11. Imam Hassan al-Askari (a.s.)

Our eleventh Imam (a.s) spent all his life in the town of Samarra and most of it in military barracks. By this time, the people and the rulers knew that the birth of the promised saviour – the Mahdi – was nearing. That is why they were extra careful in their watch over the eleventh Imam (a.s.) and his family.

Finally, believing themselves successful in having prevented the birth of the twelfth Imam (a.s.), the tyrants killed the eleventh Imam (a.s.). However, the promise of Allah (S.W.T.) always comes to pass and the twelfth Imam (a.s.) had already been born and was five years of age when his father was martyred.

12. Imam Muhammad Mahdi (a.s.)

Our twelfth Imam (a.s.), who is the Imam of our times, was taken away from public sight by the Almighty, because the tyrants were intent on killing him and finishing off the line of Imamat.

He continues carrying the responsibilities of Imamat but does so away from our view. The religious scholars act as the representatives of Imam (a.s.) and lead us under his guidance.

After glancing at the way our Aimmah (a.s.) have been treated, it is natural to wonder why they were subjected to torture, imprisonment and finally murder. Was it only because they were teaching the Laws of Allah (S.W.T.)? Was it because they used to call Muslims to pray to and worship only Allah (S.W.T.)? Or is there a deeper meaning to their sacrifices?

The late spiritual leader of the Islamic Revolution of Iran - Imam Khomeni (may the Almighty be pleased with his soul) said:
“ The martyrdom of Imam Ameerul Mo’mineen (a.s.) and the grand uprising of Imam Hussayn (a.s), the imprisonment, torture and killing of our Aimmah (a.s) was all because of their effort to establish divine political movements. Due to this important action, the followers of Imams emulated their holy path both in speech and actions. The political movement is one of the most important duties of Muslim religious leaders.”

We can easily see that the Aimmah (a.s.) worked hard to establish an Islamic government and this was what scared the oppressors of their times. Just as those Muslims supported the Imam (a.s.) of their time and were willing to sacrifice their lives for them, we too should be willing to stand up against the oppressors of our times and be prepared to back our Imam (a.s.) anytime he should need us.

One of the victories that Islam has gained in recent times is the Revolution led by the great spiritual leader, *Ayatullah Al-Udhma Imam Khomeini* (May Allah (S.W.T.) be pleased with his soul). His struggle against the Kuffar began a movement that continues even today in the whole world. Islam gained a new reputation from his

words and actions and people even today take lessons from the manner in which he handled the situations he faced.

Taking this victory as a stepping-stone, we must now concentrate on encouraging each other to do good and forbid evil. In this way, we will be preparing the ground for the re-appearance of our twelfth Imam (a.s.) and the establishment of a Universal Islamic Government, Insha Allah Ta'ala.

SOMETHING TO THINK ABOUT…

1. The administration and leadership of the Muslim society and its protection after him, was given to Imam Ali (a.s.), by the Holy Prophet (s.a.w.w.).
2. The Aimmah (a.s.) spent their entire lives persevering and trying to fulfill their God-given duties. They stood firmly and fearlessly against the unjust Caliphs who had usurped their rights as leaders of the Islamic society.
3. It is the duty of all Muslims to know the Imam of their time and accept his leadership. Each one of them must support him wholeheartedly and be willing to sacrifice everything for him and his cause (Islam).
4. During Ghaybah, struggle against Kufr and injustice continues under the leadership of the Fuqaha and Religious authorities, until the advent of Imam Al-Mahdi (a.s.).

Think And Answer

1. Explain the two major responsibilities that the Holy Prophet (s.a.w.w.) had.
2. What proofs can you present that an Imam was needed to take responsibility after the demise of the Holy Prophet (s.a.w.w.)? What is the difference between the Prophet (s.a.w.w.) and an Imam (a.s.)?
3. Which one of our Aimmah (a.s.) managed to lead the Muslim Ummah and was able to establish an Islamic government? How long did his reign last?
4. Why did our Aimmah (a.s.) use different ways and means to fulfill their duties and goals?
5. What were the ways in which the fourth Imam, al-Sajjad (a.s.) explained the Islamic beliefs and created awareness within the society?
6. During the Imamat of our Holy Imams al-Baqir (a.s.) and al-Sadiq (a.s.), what system did they use to teach people and educate them about the religious tenets? Why did they choose that particular system of inviting people to Islam?
7. How did the seventh Imam (a.s.) spend most of his Imamat and how was he martyred?
8. The eighth Imam (a.s.) left his home and family and travelled to Khorasan. What was the reason for this? What was the aim of that journey?

9. Mention some of the extreme precautions the unjust Caliphs took when dealing with the ninth, tenth and eleventh Imam's (a.s.).
10. During this time of ghaybah of the twelfth Imam (a.s.), how do the religious scholars take the responsibility in combating and resisting Kufr and injustice? When and how do you think this fight will end?

LESSON 16

THE SHIA AND THE AHLE-SUNNAH

The Muslim Ummah is divided into two basic communities, the *Shia* and the *Sunni*. They differ mainly in the issue of Succession and Caliphate after the demise of the Holy Prophet (s.a.w.w.). Other differences also arise in the laws of Fiqh – Islamic Jurisprudence. However, both denominations are essentially Muslims, they believe in the same Lord, follow the religion of Islam, share the same prophets, pray facing the same Qibla – Holy Ka'bah – and accept the Holy Qur'an as the last heavenly testament from the Almighty.

They are united as brothers in faith and should ideally work together to gain victory over Kufr and develop an Islamic nation.

Succession after the Holy Prophet (s.a.w.w.)

I. The Sunni point of view

The Ahle-Sunnah are of the opinion that Abu Bakr is the successor after the Holy Prophet (s.a.w.w.). They do not claim that the Prophet (s.a.w.w.) appointed him but rather say that the Prophet (s.a.w.w.) did not choose a successor for himself.

Because of this, the Muslim Ummah was faced with the need for a leader to maintain unity and to organize their life after the Prophet (s.a.w.w.). Thus, when the Holy Prophet (s.a.w.w.) had left this world, a small number of Muslims gathered together for a meeting at Saqifah and chose Abu Bakr as new Caliph of the Muslims and pledged their allegiance to him.

The Ahle-Sunnah believe that at the time of his death, Abu Bakr in turn chose a successor after himself i.e. *Umar Ibn Khattab,* to be the next ruler of the Muslims.

Umar did a similar thing when his death drew near. He appointed a council of six selected people who were to take the responsibility of selecting a Caliph from amongst them selves. From this council, *Uthman bin Affan* emerged as Caliph.

It was only after the death of Uthman bin Affan, that the Muslims insisted Imam Ali (a.s.) take the reigns of Caliphate and gave their allegiance to him.

The Muslims who believe in this chain of succession later called themselves the Ahle-Sunnah or the Sunni.

II. The Shia point of view

The Shia are of the opinion that the Prophet (s.a.w.w.) did *not* leave his Ummah without a leader. They believe that the leadership of the Muslims is not something that can be left in the hands of the people.
According to them, the succession of the Holy Prophet (s.a.w.w.) is a very sensitive issue and it has to be dealt with by the Prophet (s.a.w.w.) himself. From ahadith they derive information that the Prophet (s.a.w.w.) from the early days of his divine mission, had chosen Ali Ibn Abi Taalib (a.s.) as his successor

and on several occasions introduced him to the people as such, by saying, *"After me, Ali Ibn Abi Taalib will be your Imam and your leader."*

Such a proclamation first took place when the Holy Prophet (s.a.w.w.) invited his own close relatives to Islam and was last mentioned at the event of Ghadeer. Between these two times, it was mentioned on numerous occasions.

The Shias (and the Sunni) know Imam Ali (a.s.) to have been most like the Holy Prophet (s.a.w.w.) in manners and faith. He was above all other in knowledge, Taqwa (Piety), worship, faith and spiritual perfection. They believe that an Imam, as leader of the Muslim Ummah, must possess all these qualities of perfection.

To them Imamat is a fundamental root of religion and an Imam is the one who implements the Laws of the religion, thus he is supposed to be familiar with all the branches of knowledge. Because he is supposed to lead the society towards salvation, he must therefore be appointed by the Holy Prophet (s.a.w.w.), through the divine command of Allah (S.W.T.). Only then can he can be accepted as leader of the Muslim Ummah and followed with confidence.

The Shia follow the chain of Imamat introduced by the Prophet (s.a.w.w.) from Imam Ali (a.s.) who accordingly appointed Imam Hassan (a.s.) as his own successor. Imam Hassan (a.s.) introduced his brother Imam Hussayn (a.s.) after him and Imam Hussayn (a.s.) in the same manner introduced his son, Imam Sajjad (a.s.). This continued until the appointment of the twelfth Imam (a.s.) who is the Seal of Imamat and still reigns to this day.

These Muslims who believe in the Imamat are called *Shia Ithna Asheri* (Followers of the Twelve).

The Muslims Against Kufr

While these differences do exist between the Shia and the Ahle-Sunnah, the matter can be critically looked at. More research is required on this important aspect. In the meantime, both groups must stand firm against the enemies of Islam because it is only with a united front that the Kuffar can be defeated.

The enemies know that the best way to overpower a strong force is to break it into smaller more manageable parts. The concept of 'divide and conquer' has been used time and again successfully.

For this very reason, the Muslims need to be vigilant, and strengthen their solidarity. The concepts of brotherhood, unity and jehad are the same in all Muslim communities and working with these it is possible to maintain a solid union despite the differences that do exist.
If we stop fighting against each other, we will realize what a great power he Muslims are. It is only in times of internal unity that we can expect to concentrate on higher aims and gain the upper hand over our enemies.

The late Imam Khomeini (May the Almighty be pleased with his soul) in his will told the Muslim Ummah the following:
"I advise the nations of all Muslim countries to join hands in brotherhood in any country from any creed and race, wherever they may be because the great Islam needs them and honours them as brothers."

It is for Muslims to sincerely pray and put an effort into creating this unity. If we are successful in implementing such a brotherhood through the efforts of our governments and nations, then undoubtedly Muslims will flourish throughout the world.

A Holy Verse

Allah (S.W.T.) reminds all Muslims about their duty towards unity saying:
"And hold on to the rope of Allah strong and firm and do not create any discord."

Sura Ale Imran, Verse 103

SOMETHING TO THINK ABOUT…

1. The Muslim Ummah can be divided into two groups: Shia and Sunni. Although they differ on the concept of Imamat and some areas of Fiqh, both are Muslims. They both worship One God – Allah (S.W.T.), believe in the Holy Prophet (s.a.w.w.), pray facing the Ka'bah, and accept the Holy Qur'an as the source of heavenly guidance.

2. The Shias believe that the Prophet (s.a.w.w.) left his Ummah with a guide and spiritual leader. On many occasions he introduced Imam Ali (a.s.) as the leader after him, therefore appointing him as the religious authority and protector of Islam after himself. Hence, Imam Ali (a.s.) was the rightly guided Imam for Muslims.

3. On the other hand, the Ahle-Sunnah are of a different opinion i.e. that the Holy Prophet (s.a.w.w.) did not appoint anyone to succeed him after his demise and this matter was left in the hands of the Ummah.

4. Both the Shia and Ahle-Sunnah must be aware of their common enemy – the Kuffar. They should be prepared to overcome their differences and stand united against the enemy. By doing so, the Muslims will progress and become a strong, formidable force.

Think And Answer

1. How did Imam Ali (a.s.) become Caliph?
2. Explain the Shia opinion regarding the issue of Prophet (s.a.w.w.)'s succession?
3. Mention two important events in which the Holy Prophet (s.a.w.w.) addressed the important concept of Imamat?

4. How should the Ahle-Sunnah and Shia behave against the enemies of Islam and Qur’an?
5. What did Imam Khomeini write in his will concerning the importance of Muslims solidarity against the Kuffar?

Introduction To Chapter Seven

In The Name Of Allah (S.W.T.), the Beneficent, the Merciful

LAWS (AHKAM)

As with our past studies, this final chapter is dedicated to studying the finer rules regarding the Ahkam that we must follow as Muslims.

In the previous books, we studied Wudhu, Tayyamum, Fasting, Prayers, Friday Prayers and Hajj amongst others. In this book, we will move ahead with some more laws concerning Taharat, Ghusl, Tayyamum and apparel for prayers.

It is advisable for you to have the book on Masael in order to be able to better study the laws of Islam.

LESSON 17

TAHARRAT (CLEANLINESS)

Allah (S.W.T.) says in the Holy Qur'an:
"We have sent down from the heavens pure water from the clouds, (rain water)..."

In Book Two, we studied the laws concerning Taharrat with running water. Let us also discuss the rules regarding other kinds of water before we move on to the other Mutahhirat.

Rain Water

Like running water, if rain falls on something that is najis, then that thing becomes *taahir* (clean). It is not necessary to let water run off from things like carpets, clothes and others materials.

Note: The rainwater in question should not be a drizzle but pouring rain so as to provide a similar flow to that of running water.

Situation No. 1

What if rainwater falls on najasat like blood and then runs onto other places or comes in contact with other things?

Answer

If the najasat has not changed the smell, colour or taste of the rainwater, then it will be considered taahir and so will all things that come into contact with it.

Situation No. 2

Can a najis thing be made taahir with rainwater that has collected in a container?

Answer

If rainwater collects in a container somewhere, as long as the rain is coming down it is considered as taahir. It is taken to be like running water even if it is

less than Kur. A najis object can be washed with that water and it will become clean unless the water changes to the adopt either the colour, taste or smell of the najasat itself, in which case it will not be considered taahir.

Well Water

Water which springs out of the ground is like running water. When a najis thing falls into a well, the water in it will remain taahir, even if it less than Kur. As usual, this condition applies only if that najasat does not change the colour, taste or smell of the water.

Situation No.3

What if the najasat changes the colour, taste or smell of the well water. How can we make it taahir again?

Answer

In such a case, the water will only become taahir again when enough new water gushed out from below the ground to wash away the change and restore the original properties of the water.

Having discussed the basic kind of water and the rules regarding them, let us now continue with the other Mutahhirat

2. EARTH

By walking on earth, the soles of ones feet or shoes that have become najis can be purified. The following three conditions must be met however before the najasat can be considered to have been removed.

1. The earth itself should be clean and taahir.
2. The earth should be dry.
3. If the sole of the foot or shoes has the najasat itself or clay mixed with najasat it should be removed through walking on the earth, in that case the feet and the shoes will become taahir.

3. SUNSHINE

Direct sunshine can purify the earth, buildings, doors, windows, all fixed/immobile objects in a building or whatever is considered as part of that structure. The conditions for purification by sunshine are as follows:

1. The najis object or structure should be wet and should dry by means of *direct* sunshine.
2. If the najasat itself is there it should be removed before the sunshine makes it dry on that place.
3. The *direct rays* of the sun should fall on the najis area. If it is covered by a curtain or some other thing and dries indirectly i.e. from the warmth of the sun, then it will not be considered taahir.
4. Sunshine alone should cause the area to dry. If the drying occurs with the help of other influences like wind or heaters then it is not considered as part of Mutahhirat.

5. The sun-rays should dry the entire area at one go and not over a period of days.

Situation No.1

Do trees and plants become taahir through direct rays of sun?

Answer

When the blood or the water dries then the body of the animal becomes taahir. Also it will overthrow the najasat itself. In certain cases when the najasat itself is removed that thing becomes clean and taahir and there will be no need for the usage of water. For example if the body of animal became najis by having blood or najasat, when the blood or the water dries, then the body of the animal becomes clean. Also if the inside parts of the human being like mouth or nose become najis, when the najasat itself is removed, there is no need for water to clean inside the mouth or nose but if there is artificial tools in the mouth and incase it becomes najis it should be cleaned by the water.

SOMETHINGS TO REMEMBER …

1. Making the pages or writing of the Holy Qur'an najis is Haram. Incase such a thing does happen the pages should be immediately cleaned with water.
2. Eating and drinking a najis thing is also Haram. Giving it to children is likewise forbidden.
3. If you see someone eating something najis or saying his prayers with najis clothes, it is not *wajib* upon you to tell him.

A Holy Verse

"Surely Allah (S.W.T.) loves those who turn much (to Him) and He loves those who purify themselves."

Sura Baqarah, Verse 222

Think And Answer

1. When rain falls on something that has become najis (but is not najasat in itself), what happens? Does the thing become taahir (clean) or not?
2. What kind of rain is required to make a najis thing taahir?
3. When water from rain collects in a container what is/are the *hukm* regarding this kind of water?
4. Earth is one of the Mutahhirat (Cleansing agents). What are the conditions of cleaning/purifying the earth?
5. Sunlight is also one of the Mutaahirat. Explain what kind of objects it can purify and the conditions that must be met for such a cleansing.

LESSON 18

GHUSL (TAKING BATH)

Ghusl in Islam can be performed in 2 ways:

(1) *Ghusl Tartibi* which refers to washing the body in a specific order and
(2) *Ghusl al-Irtimasi* which is performed by immersing one's body in water.

I. Ghusle Tartibi

Ghusl Tartibi comprises of four wajib steps:

1. Niyyat.
2. Washing the head and neck.
3. Washing the right side of the body from shoulder to foot. This includes all the parts of the body in this area – front and back.
4. Washing the left side of the body from the shoulder to foot.

When preparing to and performing a ghusl, here are something's to keep in mind:

1. Before performing ghusl, you must first remove any najasat on your body following the relevant rules of mutahhirat.
2. Once, you have made your body taahir, you can now make your niyyat and then, wash your body as specified in the steps above, ensuring that no part of the body is left dry.

Conditions regarding Ghusl

1. In Ghusl Tartibi, you *must* start with your head and neck, then the right side of the body and finally the left side. If you do not follow this order, your ghusl becomes Baatil (Void).
2. Make sure that your whole body has been washed thoroughly because if even a tiny part is left dry, then the Ghusl is considered void.
3. It is *not* wajib to wash the inner parts of the body that cannot be seen e.g. mouth, nostrils, ear canal etc.
4. If something is attached to your body and prevents water from coming in contact with your skin, then it must be removed for the Ghusl to be accepted.
5. Water used should be taahir and not Ghasbi.
6. It is not necessary to start washing from the upper part of the body i.e. neck to feet. The most important thing is that the whole body should be wet and washing should be in the three steps mentioned.

Ghusl Al-Irtimasi

For this method, you need only pronounce Niyyat and immerse your body in a body of water. As long as this is done in a fluid manner and the entire body is wet at one go, it is accepted and valid.

Think And Answer

1. How many types of Ghusl do we have?
2. Explain mas`ala concerning the Ghusl that have been mentioned in the lesson.

LESSON 19

TAYYAMUM

We have discussed basic rules regarding Tayyamum in Book Two. Let us remind ourselves on the process of this act and then study some more *mas'ala* (laws) about it. We know that 4 things are wajib for Tayyamum to be considered valid. These are:

1. Niyya (Intention). This means saying " I will perform *tayamum kurbat LiLLaHi tala* or you say I am performing tayamum instead of kurbati mina Allah tala."
2. Strike both palms on soil or any valid medium for tayammum.
3. Place both hands – palms inwards – on your forehead and pass them down to your eyebrows and then to the tip of the nose.
4. Pass your left palm over the back of your right hand from wrist to fingertips, then do the same with your right palm over the back of your left hand.

Conditions regarding Performance of Tayyamum

1. All parts stated in the rules must be wiped else tayamum will not be valid.
2. The forehead and backs of hands should be taahir.
3. Incase any of the parts used in tayyamum i.e. forehead, backs or palms of the hand are tied with a bandage or plaster that cannot be removed, then tayyamum is allowed with this.
4. Whoever is performing tayamum while on duty without knowing when he will leave, He can perform tayamum and say his prayer. But if knew that before the end of the period that problem can be solved, He should wait till the water is available.
5. Things that make wudhoo and ghusl invalid also apply to tayamum.

Note: All detailed mas`ail on tayammum can be found in the book "Tawdhiul Mas`ail

Tayyamum can be done in replacement of wudhu or ghusl in the following circumstances. When:

1. There is no water and getting water is impossible.
2. There is water but it is very difficult to reach.
3. The usage of water is harmful to ones health, e.g. it can cause sickness. However, if there is an alternative such as warm water, then one should perform wudhoo with it.
4. Water is available, but it belongs to someone else, and one cannot obtain his permission. The solution here is to perform tayammum.
5. Water is available, but the time is short i.e. if you perform wudhoo or Ghusl, part of or your entire prayer will be Qadha then you have to perform tayammum.

Conditions regarding Replacing of Wudhoo with Tayyamum

1. It is not necessary to be very sure that water is harmful to oneself but by guessing that the water may be harmful, one can perform tayammum.

2. In regards to time, if you can perform wudhoo and pray without the mustahabat e.g. Qunut in the period of time available, then you must do this and tayyamum is not allowed.

Things that can be used for Tayamum

1. Tayammum can be performed with clean dust, soil, sand, limestone, dry mud, clay or marble (semi-precious stone).Incase the soil, sand, stone, and the lump of earth are not available, we must perform tayammum with clay.
2. Incase the soil available is mixed with something else, then tayammum becomes Batil (Invalid).
3. Things on which you want to perform tayammum should not be Ghasbi or taken by force.

Think And Answer

1. How many things are wajib in tayummum? Perform tayammum infront of your teacher so he or she can ensure that you know how to do it correctly.
2. When can a person perform tayamum instead of Wudhoo or Ghusl?
3. Mention few masails concerning tayammum.

LESSON 20

CONDITIONS FOR DRESS DURING PRAYERS

The clothes worn by a person during prayers must fulfill six conditions.:

I. Taharat (Cleanliness). If anyone intentionally says his prayers with clothes that are najis, his prayer will be automatically invalid.

Situation 1:
If someone prays while with najis clothing, his prayer will be void. This is true even if he does not know that praying with najis clothes makes salaat batil. When he learns this, he must repay his salaat.

Situation 2:
If a person does not know that his clothes are najis and after completing his prayers, he discovers this, then his prayer is accepted.

Situation 3:
If a person forgets that his clothes are najis and remembers this while praying or after completing his prayers, he has to repeat his salaat again. If the time of prayer has passed, then he must pray qadha. If he doubts whether his clothes were najis, then his pray will be valid only if this doubt arose *after* he completed his prayers.

Situation 4:
If a person wears clean and taahir clothes and then realizes after prayers that there was some najasat on it, his prayer will be valid.

II. Mubah (Permissible). If one intentionally uses another's clothes without the owner's permission, his prayer will be batil. If he uses another's clothes, knowing that the owner would not agree if asked then his prayer will be baatil even if the clothes are only a part of his whole outfit e.g. a shirt.

Situation 1:
If a person does not know or forgets that his clothes are borrowed then his prayer is acceptable.

III. Clothes worn in prayers should not be made from the dead body of animals whose blood does not gush when slaughtered.

IV. The clothes worn by a person during salaat should not be made from parts of animal whose meat is haraam – even if it is only the hair of the animal – as this would make his prayer invalid.

V. If the person offering prayers is male, his clothes should not have gold embroidery on them.

Situation 1:
If a man prays while wearing jewellry or a watch made of gold, his prayers become invalid. For women however, this is allowed.

Situation 2: Golden rings, earrings, chain, watches, and ribbons are all haram for men to wear, whether in prayer or not. For women, it is proper to wear such articles .

VI. The clothes of a man who is praying should not be made of silk. Silk, like gold, is haram for men to wear even under other circumstances. For women, this condition does not apply

Note: Special condition for women
A woman who is praying must cover all her body except for her face and hands - up to the wrists. This rule must be followed even if there is no na-mahram present.

Exceptional cases

1. Blood stains from a wound.

   Situation 1
   If either the body or clothes of a person is stained with blood from a wound or through a blister, he can pray with it as long as the wound has healed. The same applies to any pus that flows out with the blood. **internally

   Situation 2
   If the najasat comes out from the wound and reaches an external area e.g. the skin, then the person in question cannot pray salaat in that state. If the najasat (blood) is only on the wound and surrounding areas, then the salaat becomes acceptable.

   Situation 3
   If the wound or its bandage is najis but it is possible to wash out the najasat then one can wash the area and pray. But salaat will become void if one does not wash in such a case.

2. If blood of a quantity equal to or less than the size of a thumb stains ones clothes, then one can pray with those clothes. This is only valid if the blood is that of a human being or a halal animal whose blood comes out with a gush.

3. Small articles of clothing like socks, caps or a watch-band that have come in contact with najasat do not nullify salaat.

Think And Answer

1. What are the conditions for the clothes of prayers?
2. If a person prays with najasat on either his clothes or body and does not know this, is his salaat valid or invalid?
3. What is the law concerning salaat if a person realizes after his prayers that his body or clothes were najis?
4. What if the person realizes that his najis state during salaat, then what?
5. Is it permissible to wear ghasbi clothes in salaat? Is our Salaat valid in this case?
6. What is the Islamic ruling about silk clothes and gold?
7. Mention in detail some exceptions that exist in the conditions of salaat mentioned in No. 6 above?
8. How should a woman dress while performing salaat?